Volume XI. Number 4.

The UNITARIAN

APRIL, 1896.

CONTENTS:

Joy in Life . . *Rev. Samuel B. Stewart* 145
"Cry of the Ten Thousand,—Thalatta! Thalatta!" . . . . *Joel H. Metcalf* 14
The Unitarian Ivy 15
An Imperishable Epitaph 15
Frank L. Phalen
Through Storm to Peace *Pastor Quiet* 1
Duties, Great and Small 1
H. Hayes Robbins
The Walk toward Emmaus 1
Martha Perry Lowe
The Mormon Church and Liberal Faith in Utah *Rev. Stanley M. Hunter* 1
Province of the Supernatural 1
J. S. Lee, D.D.
Stepping Aside *Rachel B. MacMullin* 160
Some Advantages of the Modern Church *Prof. Warren S. Woodbridge* 160
Flowers in Church . . *Joseph Shippen* 162
The Loyal Legion 163
Khublei . . . . . *J. T. Sunderland* 163
Two Weeks in the Khasi Hills of Assam . . . . . *J. T. Sunderland* 164
Mine and Thine. II. . . . *Alter Ego* 167
Laborare est Orare *Frances S. Osgood* 168
Te Deum 169
Constitution for the Unitarian Union of Young People 169
Obituary 170
One Upward Look Each Day 171
Editorial 172
Departments:
American Unitarian Association . . 176
George Batchelor
Sunday-schools . *Edward A. Horton* 177
National Alliance of Unitarian Women . . . . . *Alice P. Jackson* 179
Literary Notes 180
Children's Corner: The Three Angels 182
Rev L. D. Cochrane

Jan 97*
Eliot Rev T L

NEWS FROM THE FIELD.

Athol, Mass. . . . 184
Augusta, Me. . . . 184
Bernardston, Mass. 184
Brooklyn, N.Y. . . 184
Buffalo, N.Y. . . 185
Chicago, Ill. . . . 185
Cincinnati, Ohio . 185
Concord, N.H. . . 185
England 186
Evanston, Ill. . . 187
Gouverneur, N.Y. . 187
Hopedale, Mass. . 187
Hyde Park, Mass. . 187
Ithaca, N.Y. . . . 188
Keokuk, Ia. . . . 188
La Salle, Ill. . . . 188
Manistee, Mich. . 189
Minneapolis, Minn. 189
New London, Ct. . 189
Oak Park, Ill. . . 189
Oakland, Cal. . . 189
Odebolt, Ia. . . . 190
Omaha, Neb. . . . 190
Perry, Ia. 190
Pomona, Cal. . . 190
Portland, Ore. . . 190
Ridgewood, N.J. . 190
Rutherford, N.J. . 190
Salem, Mass. . . 190
Salt Lake City, Utah 191
San Diego, Cal. . . 191
Seattle, Wash. . . 191
Sheffield, Ill. . . . 191
Springfield, Mass. . 192
St. Cloud, Minn. . 192
St. Louis, Mo. . . 192
Stockton, Cal. . . 192
Sturgis, Mich. . . 192
Walpole, N.H. . . 192

GEO. H. ELLIS, PUBLISHER, 141 FRANKLIN ST., BOSTON, MASS.

AGENTS FOR ENGLAND: H. RAWSON & CO., 16 NEW BROWN ST., MANCHESTER.

[*Entered at the Post-office at Boston, Mass., as second-class mail matter.*]

One Dollar per Year. Single Copy, 10 Cents.

The Unitarian Unites

By carrying to each parish and each home the message of Jesus,—love to God and love to man.

In supporting the *Unitarian*, you aid in uniting our denominational interests, you advance the cause of practical religion, and bring nearer the day of spiritual Christian unity.

OUR CORRESPONDENTS SAY:—

From Tekomah, Neb.—"I had rather go without many articles of necessity than miss the *Unitarian*."

From Beverly Farms, Mass.—"We prize the *Unitarian* very much in our family."

From New York.—"The *Unitarian* is full of good things, and that every month. How do you do it?"

From Clinton, Mass.—"I do not see how a *Unitarian* can get along without it."

EDITORIAL DEPARTMENT: Articles for publication, books intended for review, and all literary communications should be addressed to the editor, **141 Franklin Street, Boston.**

BUSINESS DEPARTMENT: Subscriptions and all business communications should be sent to **Geo. H. Ellis, 141 Franklin Street, Boston,** to whom all drafts and money or express orders should be made payable.

TERMS OF SUBSCRIPTION: To subscribers in the United States and Canada, One Dollar a year in advance, postage free. To foreign subscribers, $1.25 in American money or 5 shillings in English money.

A PACKAGE OF TEN COPIES, to one address, to be used for missionary purposes, will be sent for $5.00.

SAMPLE COPIES of THE UNITARIAN will be sent free on application.

THE UNITARIAN *will continue to be sent to subscribers until a request is received to discontinue, and until all arrearages are paid.*

One Dollar for Twelve Months.

GEO. H. ELLIS, Publisher, - - 141 Franklin Street, Boston.

The UNITARIAN

Volume XI. APRIL, 1896 Number 4

JOY IN LIFE.

AN EASTER SERMON BY REV. SAMUEL B. STEWART, OF LYNN, MASS.

"For lo! the winter is past;
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come."
—CANTICLES.

"The Lord is risen, indeed."—LUKE.

Our interest in life is not better shown than in the greeting we give the first green blades of grass springing close underneath the house-wall where the sun strikes. Every slightest indication of life to come, a rent in the mat of leaves in the wood or protruding bulb in the garden-bed that you have not yet uncovered, elicits delight.

What exceeds the joy we take in life! Everything is passing. The forms of things grow, and reach maturity: they yield to decay, and disappear. But, as the procession passes, we instinctively turn to see what new thing or creature is approaching.

The ancients began the year with the vernal equinox. Of all moments, this would seem, for us at least, to have been the right moment, when the brooks and streams have loosened their bands and vegetation has started along their flooded banks, when the birds have begun to migrate northward, and mayflowers and crocuses and catkins have broken the crust of the winter snows.

Life is the one thing we care for,—life. Death has no charms. Life is what we love and live for. Springtime is the symbol of our joy in it. Springtime gives to our hope a certainty that all will end in life.

The old doctrines of the transmigration of souls and of the absorption of souls show the searching power of the love of life,—how unwilling we mortals are, and have always been, to believe in death.

Sometimes, however, our sensibilities are benumbed by the long, cold silences of nature. We sink into other lethargies, and almost believe ourselves dead, we seem to ourselves to be accomplishing so little, to be growing and thriving so little. Like plants and animals, we are given to hibernation under the ebbing of the years and the drifting of snows upon our locks, the stiffening of the joints and the quietness of our rest in toil and pleasure. But the spectacle of the spring flowers and the new singing of the birds waken us. The time-view greatens, and the world-view greatens. We look within, and find that our thoughts are still young and our loves still green, that "tribulation worketh patience, and patience experience, and experience hope." We find that love never dies, and that every day brings its revelation. We live still; and nature lives, and God lives.

We are creatures of sentiment; and we ought not to distrust ourselves because we hope so much and trust so much and believe so much that we cannot always rationally prove. It is not as if our eyes and ears were never mistaken. It is not as if our reason were never at fault. If anything is certain, it is that our eyes and ears are often

mistaken, that our sense-perception often falls short, and that our reasoning, marvellous as it may be, is not always a final appeal. We are victims of illusion as to many sensible things, and the realities we search for with our reason escape us. Hence it is that we have hopes and faiths to carry us where our eyes cannot see, where thought cannot reach and comprehend. When our reasonings fall short, our hopes come true: when the hard facts seem to be against us, faith comes true. Often our reasonings give way, and our hopes prevail. Often our facts are taken prisoners, and our faiths conquer. It has often been so in the world. Hope has been the stronger power, faith the deeper substance. In the progress of the world these have taken the lead; and, had not they taken it, there would have been no progress. The world of art and thought is the product of ideality, our hearing of things unheard, our seeing of things unseen, our reaching after what has not yet been grasped, our certainty of the uncertain.

When, therefore, hope and faith have come true so many times and as to so many things here in this life, shall they not also come true as to the thing we most care about, — life eternal?

Yes, we are creatures of sentiment, and ought not to distrust ourselves because we hope so much and trust so much where we cannot see.

Wordsworth says:—

> "Our birth is but a sleep and a forgetting:
> The soul that rises with us, our life's star,
> Hath had elsewhere its setting,
> And cometh from afar:
> Not in entire forgetfulness,
> And not in utter nakedness,
> But trailing clouds of glory, do we come
> From God, who is our home."

Is it only an intimation? But how much it reveals, of how much it assures us! It is of course a sacredly treasured fact where in the old family Bible it says you were born at such a town, on such a day of such a month of such a year. Some day, on the opposite page, another entry will be made. But, alas! the handwriting will one day grow faint and blurred and indecipherable. And family records are so difficult to keep. After a while we lose track altogether of far-away birth-days and death-days, just as we do of the inscriptions upon the marbles of the churchyard, clambered over by mosses and vines. But the intimation of hope, the vision of faith,—

> "From God, who is our home,"—

there is an indelible record that localizes us beyond dispute, identifies and fixes our life and being. The diseases of time cannot obliterate it. The generations of earth may pass, the earth itself; but nothing shall disturb our inheritance, for it is written in the life of God. God will always be our home. Yet faith it is that laid the foundations of it, and hope that built its walls and embellished its rooms, and made it comfortable for the soul's eternal abode.

We love life, and live for life. We ought to believe in it with all our hearts, not as though it were alone for now, but forever.

Some are unendowed with the emotion of hope, and do not know what a precious elixir it is. There have always been such. The author of Ecclesiastes was one. He is typical of them all, ancient and modern. His book is a sad book, because it takes the time-view, not the view of eternity, an earthward, not a heavenward view. He gives no place to the unseen and unrealized. His picture of life has no perspective. There is no liquid, dreamy, roseate glow of the infinite skies resting upon the common scenes of earth. Even the bit of comfort he gives when he says, "The spirit shall return to God who gave it," seems a misplaced and forced confession after the long wail, "Vanity of vanities." You wonder how it got there, and if it really belonged there. You close the leaves as you close the door of some old curiosity shop or bazaar of bric-à-brac, crowded with faded tapestries, antique chairs, dusty idols and bronzes from some Oriental world, richly elaborated candlesticks that will never again hold burning tapers, marvellously chased goblets from which the wine has been drunk, old books in vellum and hinged and clasped, paintings crackled by heat and cold, dim and effaced, old musical instruments that will sing no more songs, some great man's cradle and there the walking-stick he carried, his pen, his spectacles, and there his slippers.

There are those who live among the memorials of the past; who idolize the relics

of time, and seem happy in lingering among its beautiful tombs; those who love most the song of "Departed Days"; who make a monument of their sorrows and disappointments, and whose worship is a contemplation of their own transiency.

But turn to the gospel of Jesus. Turn to the messages of Paul. Here all the pictures have perspective. Here no wailing notes are heard. Earth blends with heaven. Death ends in life. The passing is not out of existence, out of consciousness, but into higher existence, into holier consciousness. Here is no curiosity shop, no faded shrine arrayed with the dusty, broken fragments of human genius and sacrifice. Here is "my Father's house, wherein are many mansions." "I go to prepare a place for you." "Eye hath not seen, nor ear heard, nor the heart of man conceived the things that God hath prepared for them that love him." Here is an atmosphere, here is light and depth, here is a vista, here are spaces studded with stars, here are heavenly heroes and groups of angels, and I know not what else that is disclosed to the entranced vision of hope and of faith. The gospel is full of hope, full of faith, full of life, both for times present and for times to come. It is all life, every page of it. Every page is studded with ideals for us to reach up to. It insists upon our own life and strength. It tells us that we are sons of God, and that we are here to do God's service, that our service is not for time, but, again, that it is forever. *Sursum corda*,—Up again, old heart,—is the rallying cry heard all along its chapters. It kindles a holy fire in the soul. It inspires the love of truth and the love of humanity. It teaches that the life of beautiful service has its beginning in God and its ending in God.

We want to believe in life and in joy. We have no use for any philosophy of pessimism, for any teaching that leaves us in scepticism and in ennui. Rather let us turn back and study Carlyle's gospel of work and Ruskin's gospel of truth and Parker's gospel of humanity, any man's gospel that has energized mankind with determination to lift the standards of personal and social life higher and yet higher, any man's gospel that is written in hope and worked out in faith.

We want to believe in all the possibilities of life. The millenniums and the Utopias have not materialized in the forms in which they were projected, and everywhere the path of human progress is blocked. We continually complain of what a discouraging thing human nature is to deal with. But what of that? Our concern is with life. Our concern is with the seed that is springing, with the generations of youth, with the nation that is growing. Our concern is with life that is to come, with the character of the world that is coming, and the morals and the piety that ought to be,—not with the life that is past, but the life that reaches into the far-off future.

But most men do love life. They love even its hardships and its sacrifices of common things. How busy, how industrious, how living a world it is! How faithful are all these people plying their trades and occupations,—here, there, everywhere,—of all sorts and kinds, early and late, year in and year out! They complain of life; but did ever men believe more heartily in it, more entirely? So do you sometimes complain, while you are toiling and enduring, that you cannot see the reason of it nor the end of it. Still, how you believe in it! How you love it! How strong and faithful is your hope every day, your faith, too, deep down in the recesses of your heart! Happier you are than your thought would imply. Your faith gives the lie to your faithlessness. Is it not so? Is it not true that life-weariness, as it is called, is, after all, merely a thing conjured up? What is it but an indulgence of sensuous existence? What ground is there for it? Is not its root in the transient and the passing, not in the deep realities of our existence? It must be so when we consider that those to whom is given the power to triumph over the downward gravitations of their own nature, and to overcome the world, are seldom afflicted with it.

"Man is properly based upon hope. He has no other possession but hope. This world of his is emphatically a place of hope." So says Carlyle. And another says: "Hope is the parent of faith. I believe in the heavens I am made to forecast. The soul, distressed and afflicted, impoverished and bereaved, yet never surrenders, but yearns and longs and anticipates still."

Is there any higher evidence of life in us

that transcends death than the fact that we so stoutly resist all foes to our nature, whether physical or spiritual? Though physically diseased and incapacitated, the noble mind in us toils on. The intellect scintillates like a midwinter heaven. And amid all the failings of earthly things the spirit in us is buoyant, trustful, expectant. See how many good and shining souls have endured the world's sorrows and persecutions, writing down the thoughts of God in jails, in flames, in the solitude of exile, in the anguish of pain, in the desolation of bereavement. It is like seeing the everlasting green grass springing where the fires have run, and the buds bursting where tempests have bruised and stripped the branches,—life ever rising out of what we call death.

The council of the priests of Jerusalem thought, no doubt, they had gotten rid of Jesus when they saw him hanging lifeless on the cross, just as all offended civil and ecclesiastical powers and all infuriated mobs have felt when, in mistaken zeal, they have stricken down some great friend of man, some strong son of God. But they blindly reckoned with the flesh: they did not reckon with the spirit. For soon came the faithful lovers of Jesus, the men and women of heart, running, and exclaiming: "The Lord is risen! His light shines in our souls. We glow with his love, his sacred friendship. He lives. You have crucified him, and we shall bury him with our tears. You think he is dead. But he is not dead. He lives, and he lives in us; and we live in him."

That is the hope, the faith that, as Carlyle says, man's life and work are based upon. To live is to see things in that way. To see in that way is to understand life, to believe in it, to love it. That is the faith that redeems mankind, that builds the world. That is the hope that dispels the burdening sense of the transience of life.

Believe, O friends, more in the transcendent power of love, more in the sanctity of truth and justice, more in the holiness of duty. Take noble men to your hearts, live in their thoughts, in their good deeds. Live in their spirit, and let their spirit live in you.

But first, yes, and last of all, trust your hopes, trust your faiths.

"CRY OF THE TEN THOUSAND,— THALATTA! THALATTA!"

"I stand upon the summit of my life!
Behind, the camp, the court, the field, the grove,
The battle, and the burden; vast afar,
Beyond these weary ways, behold the sea!
The sea, o'erswept by clouds and winds and wings,
By thoughts and wishes manifold, whose breath
Is freshness, and whose mighty pulse is peace.
Palter no question of the horizon dim,
Cut loose the bark! Such voyage itself is rest,
Majestic motion, unimpeded scope,
A widening heaven, a current without care,
Eternity! Deliverance, promise, course,
Time-tired souls salute thee from the shore."

Brownlee Brown, the author of this exquisite little poem, was a Southerner, who came to New England when a young man, and became a very promising disciple of the Transcendentalists, who desired to substitute in religion a poetic idealism for a hard, materialistic Puritanism. He was a lawyer by profession; but he was also a man of poetic instincts, who sat at the feet of Emerson and the projectors of the Brook Farm community of high thinking and simple living.

Brown's legal career was cut short at the age of forty, when he became a confirmed invalid. So, if he is to be known at all, it must be by this poem. As sorrow and loss tuned the harps of Milton and Dante and Tennyson, so the sickness which brought to an end Brownlee Brown's active business life gave birth to this swan-song of immortality. It is a spiritual allegory founded on natural imagery and historical fact, as may be inferred from its Greek title, "Thalatta! thalatta!"—The sea! the sea! It is the cry of the ten thousand on beholding the Euxine, as told by Xenophon in the Anabasis.

As much of the power of the imagery depends upon this association, I will refresh your memory with the circumstances. Xenophon was a soldier who, though he went into Asia simply for pleasure and adventure, through his ability in trying times was made commander of the Greek mercenaries. In his story of the "March up Country" he gives an account, in the third person, of his own adventures, and those of about thirteen thousand Greeks who had

hired out to Cyrus, a pretender to the throne of Persia, against Tissaphernes, the rightful heir of Cyrus the Great, of Bible fame.

The Greeks, though few in number compared with the hordes of the East, were still masters of the situation. In the great battle of Cunaxa, which they fought beyond the Euphrates, they were entirely successful; but the young Cyrus through his own foolhardiness was killed, and the Greeks, having no longer an employer, had to make their way home as best they could through a hostile country. They had upwards of a thousand miles to travel, and it took them five months to make the journey. Though not proportionally as disastrous as the retreat of Napoleon from Moscow, it was one the severity of which greatly taxed them.

Xenophon personally directed the retreat through the hills of Kurdistan and Armenia. And a guerilla warfare was kept up against them through the entire distance. The Kurds, those savages of the hill country, who have during the past five years massacred so many Armenians, were then living where they are now, in the fastness of these mountain homes; and they fought the Greeks at every pass, striving to get above them, and rolling great stones upon them whenever opportunity offered.

Much of their journey was during the winter; and they were impeded by deep snows, even as a short time ago the sultan of Turkey made them an excuse for delaying the Armenian investigations.

The Greeks were accustomed to a semi-tropical climate. Their clothing was light, and they wore open sandals. We can therefore imagine how they must have suffered when obliged to march through snow five feet deep. For months they journeyed westward, with nothing to show them that they were nearing home; but at last, when they had all about given up to discouragement, and had begun to doubt whether they would see home again, they found a guide who promised them a sight of the sea in five days. It was too good to be true, and they were not over-hopeful. So, when they climbed Mt. Theches on the fifth day, they were despairing.

Xenophon was bringing up the rear-guard and protecting the retreat. He heard a great shout, and thought his men had fallen into an ambush of the enemy; but, as he rushed forward to rescue, the shouting increased, and he was at last able to distinguish what it was they were crying. It was, "The sea! the sea!"

This incident has held the imagination of the ages. It stands as a beacon light in history, as real and impressive of the spirit of the past as it must have been to the battle-scarred and journey-worn Greeks.

It is this incident which I have so inadequately described, but which Xenophon tells with double power, because without the use of sentiment or rhetoric that is the form of the poem.

Brownlee Brown likens himself to one of these discouraged wanderers.

The Greeks were children of the sea. They had never lived where they could not climb some mountain and see the highway of the nations. But for a year, far to the East in Asia, they had not seen it; and, when the vision did break upon their souls, it brought peace and joy. To them the sea was not the great separator, as John felt it to be in the Apocalypse. It was the great uniter. It was their home and native element.

So the poet stands on the summit of his life, and as from a mount of transfiguration he beholds the eternity which stretches before him without disquiet or fear, as the ocean that burst upon the sight of Xenophon was a vision of home.

The ocean in all ages has been to men the symbol of eternity. Wordsworth sings in his "Intimations of Immortality":—

> "In a season of calm weather,
> Though inland far we be,
> Our souls have sight of that immortal sea
> Which brought us hither,
> Can in a moment travel thither,
> And see the children sport upon the shore,
> And hear the mighty waters rolling evermore."

The thought of "Thalatta" is the same with a difference. After years of toil—a whole life of battle and burden—he has seen the ocean, to travel to which it took more than a moment. Behind him lie the trials and failures of life,—its sickness, its losses, its diseases. Beyond these weary ways lies eternity stretched as an unknown sea.

But he does not hesitate. As Balboa, when he had climbed the heights of Panama,

sees the hitherto unknown Pacific Ocean spread before his gaze, and does not turn back, but greets it as the sea of his longing, so the poet from his Mt. Theches sees the Sea of Eternity, as we all see it, shut in with clouds and wings and winds.

But we are children of the sea, and on its blue waste is the abiding-place of all our affections,—

"The sea, o'erswept
By thoughts and wishes manifold, whose breath
Is freshness, and whose mighty pulse is peace."

And so, though it lies before us, unknown and undiscovered, it beckons us onward to its bosom, even as the camp, the court, the field, the grove, the battle, and the burden repel.

We are sailors on the blue waves of Eternity by nature; and, therefore, we cut loose the bark, set the sails, and hold the rudder true, with no questioning of the horizon or the weather. No matter whither we steer or what port we reach, it

"Is rest,
Majestic motion, unimpeded scope,
A widening heaven, a current without care,
Eternity! Deliverance, promise, course,
Time-tired souls salute thee from the shore."

The word "rest," freedom from care, and the salutation of "time-tired souls," give us a key to the poet's thought, and show us that this vision splendid is for those who have fought the good fight, and so laid hold of Eternal Life in the search for rest.

It is no word to the young and strong. It may be foolishness to all those in whom an unbounded strength makes them feel themselves rulers of the world. To all seeking adventures in the temporal world, and who demand giants to slay and loads to carry, there is no persuasive word in this poem.

But our poet himself had borne the battle of life and felt the burden. What he wanted was rest, and freedom from pain and care; and he sees this in the eternity that lies beyond the grave.

From the unknown Sea of Eternity most of us shrink. Its very rest and quietness disturb. It seems the silence of the charnel-house, the rest of death. In youth and strength we think of this life as our all. But, as age creeps upon us, strength leaves us; and the battles have been fought and lost, the rest and peace even of the mystery of eternity, before repulsive, now becomes attractive.

The raindrop sinks into the sea. It can no longer sparkle as a jewel on glass or window-pane; but it is at peace, and the ocean is the goal it has always, though unconsciously, sought. But what is this longing for the rest of eternity? Is it annihilation or immortality? Is it a laying down of the burden of life or is it the reception of strength to carry it up to a serener atmosphere? It may be either. It depends upon whether we think our ills come from too much or too little life.

The Buddhist sees the burden of existence, and thinks life itself an evil. He therefore sings, in the beautiful words of Sir Edwin Arnold,—

"The dew is on the lotus. Rise, Great Sun,
And lift my leaf and mix me with the wave
The dewdrop slips into the shining sea."

We are all Buddhists in our hours of weakness and darkness. The eternity which we there seek is the relief from life's trials and evils by being lost in the great ocean from whose wastes no traveller returns. That this is the feeling of many is evidenced by a suggestive passage in Mr. Greg's "Enigmas." He says:—

"In youth, when all our sentiments are most vivacious, most of us not only cling to a belief in a future life as an intellectual creed, but are accustomed to say and feel that without it as a hope this world would be stripped of its deepest fascinations.

"But in our fading years, when something of the languor and placidity of age are creeping over us, just when futurity is coming consciously and rapidly more near, we think of it less frequently, believe in it less confidently, desire it less eagerly than in youth. We are tired, some of us, with unending and unprofitable toil.

"It may be the fatigue which comes with age,—fatigue of fancy as well as of the frame; but, somehow, what we yearn for most instinctively at last is rest, and the peace which we can imagine the easiest, because we know it best, is that of sleep."

But is it not, as he suggests, the fatigue of fancy that leads him to this doubt? Is not this seeming hope for less life that of more life in disguise? Is he not really sighing

for the bounding energies of youth? Is not this exhaustion due to the needs of the body?

"The desire for rest is but the desire for strength," said a prominent surgeon, who had worn himself out in a successful practice, when told he needed rest. "Rest is not what I want, but *strength*."

Rest is nothing in itself. It is only the means of gaining more life. If we rose in the morning as tired as we went to bed, we should not call it rest.

What we sigh for

> "Is life, whereof our nerves are scant,
> More life, and fuller, that we want."

Now, this is the thought of the poem; but the solution of the enigma is different.

Like Theodore Parker, tired out with his worry over many things, he longs for the rest, not of unending sleep, but of unending life. It is not a sinking into the ocean of eternity as a dewdrop, but is the longing of a sailor for his native element.

Wordsworth, in his "Intimations," sees the divinity of life in our childhood, gradually, though only partially, covered up by the ambitions and selfishness of later life. Though the world is too much with us, our natural divinity cannot be entirely effaced or destroyed by the things of sense, so that in seasons of quietness and meditation we may still feel ourselves to be children of an immortal destiny.

The poem we are considering places the vision splendid not at the beginning, but at the end, of life. In the moments of aspiration, on the mountains of vision, we look back at the trials and sins and sicknesses of our lives, and then forward to the unknown sea of mystery, with no doubts in our hearts.

We leave the things of time and sense, and press forward to the mark of a high calling. We cut loose the bark upon the Ocean of Eternity, as though we had always been what the ten thousand Greeks were, "children of the sea," only at home on its blue waves,

> "Whose breath
> Is freshness, and whose mighty pulse is peace."

And this in poetic garb is only a well-known Christian truth,—that we are by nature only at home when inheriting His boundless riches.

Though round us here the time-vestures may gather and conceal from us that heaven which is our home, still, when the choice comes to us, and we decide whether we are children of Time or Eternity, as surely as a magnet points to the pole or a sailor seeks the great deep, with the joy of the Greek "Thalatta" we declare our allegiance and assert our immortality.

Literature is full of attempted demonstrations of our future life. Some seek the aid of mathematics, or by a Babel of abstraction to build a tower to heaven. Some, as King Saul did so long ago, try to converse across that mystic line of separation we call death.

I have no word of reproof or disdain for any such attempts, and I would be the last to prejudice the result of such investigations. But, after all, they are sure a proof of immortality, as the attraction of the magnet for substances is a proof the clinging matter is iron.

The great proof of eternal life is the joy with which we identify ourselves with the permanent things of the universe, and the eternity of our hearts responds to the "vaster deep without"; and so we seek "a city without foundations, whose maker and builder is God."

Says Thomas Wentworth Higginson, in his "New World and the New Book," "Who knows but that, when all else of American literature has vanished in forgetfulness, some single little masterpiece like this may remain to show the high-water mark, not merely of a single poet, but of a nation and a generation?" JOEL H. METCALF.

THE UNITARIAN IVY.

Once, in the beautiful long ago, a youth loved a maiden—fair?—no, nor even graced with charm of manner, but a simple country maid, yet not lacking in certain aspirations and ambitions of a noble character; for, brought up under the stern rule of a duty-loving father, some of his noble traits could but be inherited by his child.

Now, the youth and maiden were poor in worldly goods, but together they agreed to tread the thorny pathway of life; and with empty pockets, but with hearts full of hope, together they wended their way to a great university town, and commenced in a very humble way to rear a home.

Following close upon their arrival, a beautiful new church was to be dedicated; and, that this church was of no small importance, be it said that a minister from Boston and ministers from other great cities, both East and West, were to participate in the services.

In front of the pulpit stood a beautiful marble font, in which an ivy grew, drooping its long branches, and with its loving tendrils clinging close to the font. After the services were over and the church had been dedicated to the service of God and man, the young wife said to her husband: "Our home is new. Let us take home a slip of the Unitarian ivy, and let it grow and adorn our home!"

So together they took it home; and it grew and beautified their home, and at Easter-tide and Flower Sunday went again to adorn the church whence it came.

Together the young couple toiled hand in hand, sometimes in joy, sometimes in sorrow, but always for the same purpose,—that the husband might go forth and with clear vision and skilful hand minister to ailing humanity.

So five years passed; and the time came to leave the dear old university town, which had become so precious to both of them, particularly the church which, through the speaking of the divine will through a noble man, had led both to higher and nobler aspirations, until it seemed as though a new light had dawned within them, and they were led from darkness unto light.

But regrets availeth nothing. Now they must go to other fields and let shine the little light they have. So, taking the Unitarian ivy, they departed to a Western city, where the ivy flourished better than its owners; for it decked the house of God on festal occasions, and added new life and hope and cheer to the heart of the church. But here it was not destined to remain, as the struggle for bread in a large city was too trying work even for the brave hearts of the toilers. So to a smaller town they went, where there was work in plenty for the toilers and for the ivy.

A church in ruins, no services, and no prospect of any: so the ivy set to work in earnest. One whole side of the church must be torn down and rebuilt, then new windows, frescoing, and all the little things which go to make up the church building, until in less than a year we see a flourishing Sabbath-school and a settled pastor.

O! brave, beautiful ivy, whose loving tendrils so wrought themselves into the hearts of the people that a new work of love and ministration was begun in their midst!

Now it could be spared; and the ivy went again to a Western city, where the same brave, white-haired man who preached the dedication came to add new life to the church, and the ivy stood bravely on the platform, and added warmth and life and hope to the congregation.

It would like to have remained here, for it found a life suited to its taste, intelligence, refinement, culture; but a little town called for the toiler who had promised to do what he could for humanity, and with somewhat sad steps the ivy departed, for it must share the fate of its owner. But grief seemed to have it in its clasp. A near and dear one, who had shared in the joys and sorrows of the youth and maiden, was called home, one of the royal ones of earth, a toiler whose whole life had been one of loving sacrifice for others.

About the loved form the now desolate ivy again twined its loving tendrils, speaking words of hope to the stricken mourners.

So the stricken ones tried to be brave, and help carry on the work which the dear one had left, knowing it would be her wish; and *she* was fond of the ivy, too, a slip from the original having graced her home, climbing along the window casement to be a joy to the eyes and a tender messenger of love and hope to the heart.

So it seemed meet that it should grace the coffin in which she lay.

Now, the ivy seemed to say, "Toil on, sad hearts,—toil for humanity's good."

So the toilers found consolation in work.

Years agone a brother had almost lost his hope in religion: the old was unsatisfactory, he had not grasped the new. So the ivy spoke to him words of peace. A new light dawned in his heart, and he became a toiler in the Master's vineyard, carrying as he went from place to place (for this was his work) messages of hope and cheer to those who were losing hold of the old faith, showing them the new light, and causing them to rejoice, and bless through him the ivy.

Through these same ministrations one awoke to find himself pleading the cause which the ivy represented through the pages of a book.

But what of the youth and maiden? Middle-aged, occupying a humble sphere far from the church they loved, what could they do?

The work of the ivy through them would seem to be at an end.

Ah! not so. Could they not show that they stood for what was highest and noblest in man, and to every noble cause which pleaded assistance lend a helping hand?

For the service of life and help is often greater and of more value than the service of money.

So in the Southern window of the humble home the Unitarian ivy still lovingly twines its graceful tendrils.

The hands that first placed it in the font are laid to rest, the white-haired man who preached the dedicatory sermon has gone to his reward; but, though the ivy should die, and, unlike them, not "rise immortal," the work it began here will still go on, and centuries, nay! countless ages, still live to bless the Unitarian ivy.

AN IMPERISHABLE EPITAPH.*

When I am dead,
And silent lie, low in my narrow bed,
I ask not that the world shed tears,
And raise o'er me a monument of stone;
But this I pray,—
That men may truly say,
He was a man!

His heart was warm and true;
And in this earthly life of ours
He did a noble part
To soothe sad sorrow's heart,—
To heal the sick,
And cure the bitter smart
Of sin and pain.

He was a man,
And did what manhood could
To make sublimely real our dream of good,—
This be my epitaph,
And this alone,
Written on human hearts,
Not carved on crumbling stone.

FRANK L. PHALEN.

*Published in the *Granite Monthly* February, 1896.

THROUGH STORM TO PEACE.

"The Lord will give strength unto his people; the Lord will bless his people with peace."—PSALM xxix. 11.

Storms but renew
The face of the earth;
And everything's new
When storms so renew.
Forever it's true
That troubles give birth
To strength, love, and peace.
Like some dawn's dear increase
Shines our worst troubling through,
For the soul some new worth.
In my heart it is true
That storms but renew
The face of its earth.

God is in the majesty of the storm. It seems his voice making the earth tremble with the thunder, his eyes gleaming terrible in the lightning. Fury seems upon the plain, and wrath upon the mountain, when his storm winds wake and wail. To the outward vision it looks as if everything was being hurried into destruction. Birds fly affrighted to some refuge, flowers droop, the grass is beaten low, the waters rage as if angry at the banks they have so graciously sung to. How can the weakness of the earth stand the strength of the storm, and keep its peace from being hurt with a wound unhealed?

But every storm dies away into peace. The thunder's voice sings low into a tranquillity that outgentles a mother's lullaby. In place of the fierce lightnings is the quiet, rejoicing sunshine. Winds so fierce are gentle enough now to kiss the perfume out of the heart of the blushing rose. The birds, with the fear all gone from their hearts, sing themselves out in sweeter songs, and the flowers smile out the everlasting goodness afresh. A richer green is in the grass, and the trees that seemed to shriek in grief seem to have caught laughter in all their murmurous leaves. The waters and their banks are at love with each other again, and their kisses are a song in the reeds. Everywhere through the storm has come forth newness of life, in that life an increase of joy, a renewal of strength, the attainment of a finer beauty. Not a refreshed life, not a renewed thing, but is in its new beauty seeming to give praise for the grace that came through the storm.

Yea, Master, in love of this earth, these storms, which have their raging, terrible side, are but the comings of thy love unto renewing, are but the outgoings of thy heart unto creation, thy hand-lifting in some benediction of grace, mercy, and peace. Through them thy creation's life has increase, the air for every breath of life is purer, for every fulfilment in harvests stronger. This peace of a fuller life is the storm's blossom. Only out of such a dark soil could its beautiful heart open to bless us. So, Lord of life, we love thee for thy storms, because of the new creations they bring. The wisdom of the long vision enables us to worship thee in thy lightnings and fierce winds, to praise thee through thy wrath, which is a lamb's wrath, full of all-saving gentleness. Whatever the appearances, we know that thou art love working through wisdom to enrich thy creation with fulness of life, that everything is thy tender and wise care at diligence to fulfil itself in the increase of all childly life.

Always are there the deeper meanings in thy storms, and unto the happiness of reading those meanings would we attain. In our deeps we would realize that we must be blessed with storms, their winds fierce upon us, the majesty of their thunders making us afraid, their lightning terrible through all the sky of our souls. Beneath them, our flowers and grasses must be beaten low, our birds fly affrightened, and all our earth seem forsaken. But these storms of our spirit will quiet into green pastures and still waters of a peace passing understanding. All their fierce voices will gentle into the friendliness of kindly shepherds calling in voices that are to us every sweetness of home. Every thought and feeling within us will rejoice and praise thee for the refreshing and peace, for the fulness of life experienced, for the renewing that makes us realize the strength of thine own holiness.

Only through storms can some of the richest blessings enter our souls, springing up within us unto the harvests of the everlasting life and its peace. By storms the heart within, as the air without, is made pure, the breath of heaven sweet, as new loves breathe upon them, as new thoughts lift through them as thrushes through the morning winds.

Grant us the wisdom in which we may not shrink from thy storms, in which we may even pray that none we need may be withholden from us. May our trust in thee be so well grounded that, when the storm is upon us, we may quail, not as those who have no trust! Even then may we realize that somehow within and beyond our sight, coequal with the very storms, all our soul's spaces are filled with thy tender and holy love. In the awful beauty of life's storms may we worship thee, assured that the beauty of thyself is through them drawing near, to be established upon us in an everlasting peace that shall be thy perfect praise.

My wings make strong
That I may fly,
With purest song,
Through all truth's sky.
Above all wrong,
With wings love-strong
And heart love-true,
Off through the air,
Up in the blue,
So free, so fair,
I would fly, I would fly!
That I may share
Thy heart's own song,
O God, I would fly
With wings love-strong!

PASTOR QUIET.

DUTIES, GREAT AND SMALL.

"To thine own self be true, . . .
Thou canst not then be false to any man."

Religious duties are often surveyed, as it were, through an inverted telescope. From long usage and familiarity we grow to think that our piety is measured by the length of our creeds, our concern for the heathen, our effectiveness as solicitors of funds. These things are usually first thought of. Certain other qualities—charity, sympathy, nobility of purpose, steadfastness of character—are considerations by the way.

Nevertheless, the latter are the true lords of life, the real tests of piety. They are the results which can be understood, acknowledged, and attained by all, while matters of profession and confession are as subject to change and development as mankind itself.

God speaks to no two individuals in precisely the same language. Faith in a su-

preme goodness, hope and charity for mankind,—these are permanent and changeless; but from age to age it will ever be that after the way which men have called heresy we shall worship the God of our fathers. You feel that you should connect yourself with every definite religious effort, because of your influence and the duty of encouragement to others. See what fidelity to such a theory involves!

Some of us find our highest ideals of religious truth in the fierce enthusiasms of the Salvationists; others, in the deep solemnity, the music and the pomp of Catholicism; others, in companionship with the master productions of literature, poetry, and art; others, in communion with the visible forms and the sounds of nature; others, in the keen, logical discourse of the scholarly preacher; others, in the quiet and good will of the little village prayer-meeting. It is inconceivable that you can actively identify yourself with each and all of these for the sake of a fancied beneficent example.

Choose the mode of religious expression which is most concordant with your own nature, and it is only in your faithfulness to that mode that your example can be of profit to others. There are certain phases of the church life which help you. You gain something from the "experience-meeting," but very little from the sermon or, perhaps, the reverse. The right of an institution to command allegiance is measured by its usefulness. You think you should participate in the features which mean nothing to you, in order to "support" them. But, if your sympathy is not genuine, your support and influence will not avail; and, strive as you may, you cannot hide your sincere insincerity from any doubtful soul who really looks to you for example.

No doubt these same features are abundantly useful to some. Let them, then, make use of them, and you will certainly never discourage. Indeed, you may often find occasion to support from without certain institutions which are of apparent benefit to those within. Your forced presence will help no one. Take for yourself what you can yourself make valuable: others will do the same. And this is not selfishness. It is the highest type of generosity. For you may then give your real sympathy, co-operation, and influence along lines where its sincerity is sure to be recognized, and hence sure to be of value to your fellows of a like mind. Thus you will avoid the constant self-accusations of hypocrisy, and will not, through mistaken conceptions of duty, encumber your life with certain forms of religious activity, which are to you meaningless, and to just that extent rob you of the opportunity, and in time even of the capacity, for a fuller and broader usefulness in the especial efforts for which your nature fits you. No one person can profess everything, do everything, be everything. The human conscience is the most subtle and delicate thing of which we have knowledge. It cannot be trained around every grotesque and fanciful trellis-work which it may please the self-imagined leaders of human souls to contrive. It must have plenty of space in which to grow, plenty of the sunlight of truth in which to expand.

"There is none other name under heaven whereby we must be saved." I shall not deny that principles and religious ideals such as were taught by Christ are indispensable for the attainment of the highest type of life and character. But we cannot all read the same signs and symbols; and the Christ principle, itself always the same, must yet be made intelligible to all, and is to that end translated into the language of benevolence, of reason, of nature, as well as of exhortation, of the processional and the public confession.

You wish to do some good in the world, to have your influence count for something. There is nothing so difficult to measure, nothing whose effects may be so easily overestimated and likewise underestimated, as 'influence." The wearing of badges and the counting of beads move neither the world nor the individual. There is no one influence for good so powerful as that of a strong, consistent, noble character, whence it becomes a duty to honestly and fearlessly take one's conscience into confidence, and determine what particular aids will be most effective for one's own self in the development of that character. If, then, you settle upon the formulas and services of the church, be faithful to them, think about them, and endeavor to apply the ideas there gained to all the activities of daily life. Have some principle about trifles, and watch and criticise your own growth. Or, if you can de-

duce more inspiration from the contemplation and study of the works of God in nature and in the achievements of his noblest sons, follow up that clew, and do not deposit all the benefit thus received in your intellectual warehouse. Or, if you can learn the lesson more truly from mingling with and ministering to the needs of mankind in the "struggle for the life of others," then make that your central ideal, and allow yourself a time now and then to stop, think out, and thereafter put into still more intelligent efforts the truisms which that vast school of experience is continually teaching. As a matter of fact, there are few who cannot, by proper effort, benefit and give benefit, in a certain measure, through all three of these methods. Opportunities for usefulness, coming directly in one's way, at least deserve a "fair trial." Oftentimes they will develop new and unsuspected qualities and possibilities in your character. But there is no iron bedstead upon which all must be stretched or shortened in these matters.

I believe that the disheartening and pitiful lack of worthy purposes or anything approaching to an ideal on the part of so large a class of humanity is a result not wholly unconnected with the perpetual efforts of those who make the religious duties of others a profession to lay out one path, and one only, by which we may approach the Father. When men are taught to respect their own best impulses, to give dignity to that conception of the Infinite which inspires most and best in them, to seek with both eyes open for the upward road which they feel is peculiarly theirs to climb, then I believe there will be less rancor, less mistrust and misunderstanding, less despondency among those who cannot feel as we feel and were never made to, less jealousy and division among the great forces which all make for righteousness in one way or another, and a kindlier recognition of the essential brotherhood between man and man.

H. HAYES ROBBINS.

So many gods, so many creeds,
  So many paths that wind and wind;
  While just the art of being kind
Is all the sad world needs.

—*Ella Wheeler Wilcox.*

THE WALK TOWARD EMMAUS.

Walk with us, Jesus, when the day is spent.
The robin's voice is full of tenderness;
And all the air is silent with excess
Of sweet devotion, peace, and calm content.
Ope thou our eyes, that we may see aright
The scripture of the world, the burning page,
That shines upon our path from every age;
A warning fire, and now a tender light,
Revealing glimpses of the immortal throng.
Ask us, O Jesus, if we understand
The wondrous voices of the sea and land,
As thou did'st them who read the prophet's song,
And knew not him, their blessed risen Lord!
Read thou with us thy Father's hidden word!

MARTHA PERRY LOWE.

THE MORMON CHURCH AND LIBERAL FAITH IN UTAH.

BY REV. STANLEY M. HUNTER, FORMERLY OF SALT LAKE CITY.

1. The present attitude of the Mormons toward liberal faith.

2. The way liberal faith is making itself felt in Utah.

3. The prospects of the Unitarian Church in Utah.

1. In order to understand the present attitude of the Mormons toward liberal faith, one must have some detailed knowledge of what the Mormon faith really is. With most people Mormonism means simply polygamy. It is not popularly understood that polygamy is only one of a number of doctrines, and not by any means the most important. Mormonism is full of interest to the student of theology, as it contains an elaborate system of doctrines and of church government. But polygamy was the article of faith that conflicted most with our notions of social and domestic well-being; and, accordingly, it came about that people in general knew very little more than that about the belief or unbelief of the church of Jesus Christ of Latter-day Saints. But polygamy has gone by now. I cannot say more about it at present, as it does not bear immediately on my subject.

The Mormons are a kind of Unitarians. They are not Trinitarians. They do not believe that Jesus and God are one and the same or that Jesus is equal to God. Again, they do not believe that the Holy Ghost is

a person, but a spirit or influence, which the Almighty uses to inspire and convert the hearts of men.

This conception of things is not so far off from the idea which the liberal faith holds; and a church holding these views, would not be so very much startled at the main tenet of the liberal faith, which is the Unity and Fatherhood of God.

This similarity has led the Mormons to regard the Unitarian movement which began in 1890 with something of a friendly feeling,—not as a sect come to convert them from the errors of their ways; for Unitarians are not a proselyting people. They appeal to man's love of truth, and not to his fear of death.

The orthodox churches, when first planted in Utah, were all missionary movements. They met with no success. They were sustained by Eastern missionary boards, who believed the Mormons were living in Egyptian darkness and African savagery.

It is true that there have been some converts from Mormonism to Orthodoxy; but they have been very few and far between, and then only of the poorest and least desirable class. They joined the orthodox mission rather for the sake of some promised physical benefit than out of any change in belief.

The reason for this is that the Mormon Church offers its members all that any one sect or all combined can offer them, and more, too.

Would you be a Spiritualist? There are strong streaks of Spiritualism in Mormonism.

Would you be a Christian Science healer? There is a strong belief in faith-healing all through the Mormon Church.

Would you consign your spiritual welfare to the keeping of an ecclesiastical body? There is not a more perfect organization on the face of the earth than the Mormon Church.

Would you grow with the growing times in intellect and aspiration? You can do so right there in the Mormon Church; for its doctrine of continued revelation makes it possible for the church to keep abreast of scientific truth without the inconsistency of adhering to past revelations which have, so to speak, been repealed. This seems more rational, does it not, than belief in a revelation that has had nothing to do for the past two thousand years?

For these reasons, then, there are practically no converts to Orthodoxy. There is only one case on record where a Mormon ever joined the Catholic Church, and that was the case of a young woman whose love of a cloistered nunnery was stronger than her love of the nineteenth-century revelation. Unbiassed people, who have been in Utah, will tell you that the Mormons are about the most consistent Bible Christians they know. But Mormonism, like every other ism, is undergoing a process of modification and improvement, due, as the Mormons claim, to the enlightenment of modern revelation.

I have heard very liberal men in Utah say, if they joined any church outside the liberal faith, it would be the Mormon Church. And I hold with them. So far as my intellectual freedom and consistency go, I should feel more at home there than in a church of the current theology.

When the Mormons do leave their church, they do one of two things, generally: they either go over to the side of violent opposition to all religion or slip into the swim of indifferentism.

2. The way the liberal faith is making itself felt in Utah.

The Unitarian society was established in Salt Lake City in 1890. From the first it attracted three or four hundred people every Sunday,—many ex-Mormons and some Mormons, but mostly of that class who had grown away from the old faith, and were anchorless on the sea of religious life.

Unitarianism met a long-felt want in the city. Many ex-Mormons said, "I like Unitarianism more than I can say: it is just what I believe, but I don't think I shall ever join another church."

There are many young people whose parents or grandparents were or are Mormons. This is notably so in the case of some of Brigham Young's descendants, also in the case of the descendants of Daniel H. Wells, of whom the present governor of Utah is a son. These young people find their life and soul in Unitarian work. They are progressive and thoughtful. While born in the church, they (many of them) have never been through its forms and ceremonies.

The Salt Lake Unity Club has been addressed by some of the leading members of the priesthood, and also by members of the faculty of the University of Utah, including the president, who is a Mormon. Many of the students of the university are conspicuous at the Unitarian meetings and social events. In this way, then, through educational, literary, and social avenues, the liberalizing truths of the liberal faith are steadily building for themselves a habitation in the brains and hearts of the young people of Utah. Many of the Mormons themselves desire and welcome these signs of growth with open arms.

Another avenue by which Unitarianism reaches the ear of the people is through the newspaper reports of the Sunday sermon. The Salt Lake *Tribune* and Salt Lake *Herald* are both willing to publish lengthy extracts from our sermons. These papers go the length and breadth of Mormondom. They are not Mormon publications, though the *Herald* is edited by a prominent Mormon. Great is the good these sermon extracts have done. Many people read them, and grasp the new thought. When they come to Salt Lake City, they hunt up the Unitarian church, and make themselves known.

3. The prospects of the Unitarian movement in Utah.

If by Unitarianism we mean the liberal cause, then the prospects are very bright indeed.

As has been said, the tendency or trend of Mormon theology, as touching the thought of God, is distinctly Unitarian. This makes the work of the Unitarian leaven all the easier; and, what is of equal importance, the leaders of the Mormon Church, rather than have their young people grow out of sympathy with their church, will gradually widen and are gradually widening the borders of church discipline. In fact, the whole Mormon Church is gradually, but surely, moving in one solid mass in the direction of liberal faith. It may be many years before it reaches this distinction in the full significance of the term, but that this is its destiny there can be no doubt.

The Mormon Church cannot go back into Orthodoxy, because it came out of that. If it moves at all, and moving it surely is, it must go forward. So I say with much joy that, first, the attitude of the Mormon Church is a liberal attitude; that, second, the ways of reaching the people with liberal thought are not few nor hard to find; and that, third, the future of the Mormon religion is brighter than the future of any other that is bounded by a creed.

PROVINCE OF THE SUPERNATURAL.

BY J. S. LEE, D.D.

The dispute as to the relation of the natural and the supernatural is not yet ended.

There are those who deny the existence of the latter, and relegate everything to the realm of the former. They think that, if we acknowledge both, we must necessarily presuppose a conflict between the two which cannot be removed. To my mind, this idea of a conflict arises from a misconception of the appropriate sphere occupied by each one.

If we accurately define the terms, we need have no fears of a conflict or of the realm of the one intrenching upon that of the other. In the first place, then, let us ask the meaning of the terms.

The word "nature" is a passive term, denoting that which is created or produced. Every time we use the word we imply a being outside of it or within it, a creator or producer. This being is God, the creator of all things. And every time we use the term "God" we imply a realm outside or above nature. This realm is the supernatural. God dwells in the supernatural world; that is, in the world outside or above the natural. The created man is partly a natural and partly a supernatural being. Of course, we use the term "natural" here in its restricted sense. In its widest sense it may include the whole universe, embracing matter, mind, spirit, for all are produced or created; but, in its usual sense, it is restricted to the physical realm. The supernatural, then, is limited, in accordance with its etymological meaning, to the realm above nature. Thus each term distinctly points out its own sphere, the realm of matter and the realm of the spirit.

I am aware that this definition of the supernatural is not that which is generally accepted, specially by those who maintain that the two realms are hostile to one an-

other. They would make it a kind of chaotic region, above all law and order, or where chance reigns. James Freeman Clarke, in his work on "The Christian Doctrine of Prayer," uses supernatural as virtually synonymous with spiritual, and asserts that "all Christian life is supernatural, flowing from a higher fountain than any on earth." Man, then, dwells in the supernatural world here on earth. He is both earthy and heavenly, human and divine. Dr. Bushnell also, in his work on "Nature and the Supernatural," expresses a similar idea. There are two worlds, the natural and the supernatural, which are clearly distinguished from one another, but not antagonistic. He says, "That is supernatural, whatever it be, that is either not in the chain of natural cause and effect or which acts on the chain of cause and effect, in nature, from without the chain." It is not subject to purely "mechanical laws," but lies above or beyond these laws, in a realm where higher laws govern its movements. It is not a "ghostly" realm, under no rule or order, but a realm as regularly administered as that of matter. With this view, "it is no longer necessary to go hunting after marvels, apparitions, suspensions of the laws of nature, to find the supernatural. It meets us in what is least transcendent and most familiar, even in ourselves. In ourselves we discover a tier of existences that are above nature, and in all their most ordinary actions are doing their will upon it. The very idea of our personality is that of a being supernatural. This one point clearly apprehended, all the difficulties of our subject are at once relieved, if not absolutely and completely removed."

What objection can any one have to this view of the relations between the two worlds? Will any one deny the existence of the spirit? Does not man possess both the physical and the spiritual? Are these two elements identical? Are they necessarily hostile to each other? Must there be a conflict between them? We must admit both, or deny the facts pertaining to man and the outer world. Admitting them, what follows? God is a spirit, unseen, yet not unknown, belongs to the province of the supernatural. Rejecting the supernatural is denying or ignoring God as the creator, ruler, and upholder of the universe. Christ belongs to the supernatural. He lives in it. All his work in proclaiming the great truths of the gospel, redeeming sinners and raising up men to a higher and nobler plane of thought and action, his spotless life, his death, his resurrection and ascension, belong to the province of the supernatural. Man, so far as he acts as a moral and spiritual being and does his duty as a child of God, a member of the human family, and an heir of immortality, lives and moves in the sphere of the supernatural. Divine providence belongs to the supernatural. Miracles are wrought in the supernatural realm. All great and noble characters in the world's arena of reform, like Paul, Clement of Alexandria, Augustine, Wyclif, Luther, Joan of Arc, Cromwell, Washington, Lincoln, are supernatural characters, raised up by providence to perform certain acts as agencies in effecting the direction of the world's history. They were in a special sense under the guidance of the Eternal in the accomplishment of his great purposes.

Immortality belongs to the same realm. It is a part of the great spiritual universe, the kingdom of Jesus Christ which he established in the souls of men. This is not a realm of flesh and blood: it consists not of meat and drink, but of righteousness, peace, and joy in the Holy Spirit, which will endure forever. The realm of the Holy Spirit is that of the supernatural, through which God acts upon the souls of his children.

So this realm cannot be blotted out without depriving us of our heavenly Father, the realm of spiritual existence, and the immortality of man. Blot out the supernatural, and you cease to minister to the demands of the soul, deprive us of religion in its highest phases as a stimulating and consoling power, and relegate to the mythical the mission of Jesus in the world. You make man chiefly an animal being, with low desires and sensual impulses, wandering aimlessly and hopelessly along the pathway of existence which ends in darkness and death.

Naturalism never can satisfy the longings of the soul as a child of God and an heir of immortality. It is a cheerless system, without God and hope in the world. On the other hand, the supernatural world was made for man, to meet his wants, to satisfy

his lofty aspirations, to fill his soul with joy and peace in believing that which lays hold on the immortal realm. With the apostle Paul, then (2 Cor. iv. 18), let us "look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

Canton Theological Seminary.

STEPPING ASIDE.

All through life is the stepping aside
And crossing paths where the ways divide;
But out from the old and into the new
Follows the plough and the work to do.

Yesterday's furrows, so narrow and small,
May widen to-day where new lights fall:
The tender thought that cheered the way
May wake in song with the bright to-day.

With every morn is the new rhyme said,
With every eve is the last page read:
To-day the book may be opened wide,
The vision clear by stepping aside.

RACHEL B. MACMULLIN.

SOME ADVANTAGES OF THE MODERN CHURCH.*

BY PROF. WARREN S. WOODBRIDGE.

The Church is so much with us, so much a part of the social order, that we may easily fail to be impressed by its greatness or to comprehend its commanding position and power. A brief statement, therefore, of some of the advantages of the modern Church may be of service.

In its earliest periods the Church was engaged in a struggle for existence. It is now dominant. It is no longer a mere handful of the faithful striving against the world. It has not now set against itself the power of a great empire, and the passion and prejudice of peoples steeped in antagonistic habits and nursed in religions altogether opposite and unlike. Christians are not driven apart for their worship, nor brought to the stake for their practice and belief. They are not forced to bow down before other gods or else suffer torture and death. Against them are not now combined the philosophy, the religion, and the political power of the time. But now in three continents the Church is the ruling religious institution, having absolute security and characterizing the civilization of its domain. The problem of existence no longer turns on the opposition without, but on the vitality within. The Church is perfectly established, and the struggle of the earliest period is past.

Nor is it longer, as in later periods and the Middle Ages, staggering under the burden of rapid growth, which brought with it crude and unchristianized material; nor of acquired power, which offered many temptations; nor of conquest over barbarism, which was not without its contaminating effect. This struggle is over; and it is now removed by many generations from the crudity, superstition, and cruelty which in those days beat about it in surging tides, against which it had to stand and through which it had to make its way.

Nor is the Church longer torn with internal strife. Part is not set against part in deadly hatred and bitter warfare. Divided it is, but at peace. The great schisms remain, but the long and painful years, when were the horrors of persecution, of prolonged and fierce strife within the fold, are happily past and the Church is at rest.

The Church has gained a large place. It is the dominant religious institution: it lives secure from persecution or attack, and peace reigns within its borders. These are surely distinct gains.

To look for a moment at our own country and estimate the position and advantage of the Church, we may consider first the point of mere numbers. The Church in America has a host of sympathizers or adherents, most of whom in some way or other are doubtless subject to its influence, and very many ready to its command. In round numbers, of our total population of 62,000,000, all but 5,000,000 are communicants in or adherents of churches. One person out of every three, making a total of over twenty millions, are members of churches. Thus it appears that one-third of our people are directly identified with our churches in active membership, and 92 per cent. of all are more or less closely connected therewith, and only 8 per cent. avowedly unchristian.*

*Published in February number of *To-day*.

*These and other figures are from the "Religious Forces of United States," Carroll.

Thus as far as mere numbers are concerned the Church occupies a commanding position.

Granting that many are indifferent, some unworthy, and others no more than nominally connected with the Church, yet the question arises, Is not the character of these adherents and members, as a whole, superior to the character of the members of the whole Church in any other period? The comparison must not be with our own early Puritan Church, for that was local and exceptional, but with the whole Church of the earlier times. Thus comparing, in point of freedom from superstition, of moral strength and disposition to right-doing, of susceptibility to Christian influence and motive, the character of Christians to-day, one is led to believe, averages higher than in any period since the beginning of the third century.

Again, these hosts are organized, and have all the facilities and machinery for a mighty work. One hundred and sixty-five thousand local organizations, or religious societies, scattered over the length and breadth of the land, scarcely omitting a village or hamlet, are actively engaged in religious effort. They are united for purposes of worship and instruction; and their places of meeting furnish sittings for 43,000,000 of people, which is ample accommodation for every person in the land. It is estimated that from 15,000,000 to 20,000,000 of religious services are held annually, and 10,000,000 of sermons preached. These societies are also organized for work, and through subordinate organizations or committees are engaged in many varieties of benevolent effort. Many thousands of children are taught in the Sunday-schools, and many thousands of young people are devotedly engaged in religious service. Outside the churches many kinds of Christian associations, with many special purposes, push forward many lines of Christian effort.

The administration of the churches is provided for by an army of servants, one hundred and eleven thousand ministers trained for the work, and devoting to it all their time, besides many other laborers who give their time and strength in whole or in part.

The Church has wealth at its command, no more perhaps than in the earlier periods after Christianity became the religion of the State, but in ample abundance, and sufficient, usually, for every need. Six hundred and seventy millions of dollars are invested in church property alone, to say nothing of the vast sums spent for current expenses, missions, charities, and education.

Every instrument of literature is at the Church's service. It can command attention through the secular press, it has a press of its own, it can make available to its purpose the magazine, the review, and the book. Scholarship is engaged in its behalf, and for religious ends thought and research are occupied in the seats of learning and in the private study.

Especially to be noted is the freedom of the Church. It is not, in our land, hampered by the State, it has no alliances with the civil power, no political aspirations to divert its attention, no ambition for secular control to absorb its energies, and no check or hindrance from any source to forbid its development in its own way or to interfere with its objects. It is perfectly free to form and to carry out its plans. It feels no restraint from without, and there is no external hindrance to the exercise of the full measure of whatever vigor within it lies.

Surely, it would seem that, so far as position is concerned, the Church has every advantage; for she has her citadels in every centre of population, and her outposts on all the borders. Wherever the people are, there she is.

So far as forces are concerned, there is no lack; for almost all the people are directly or indirectly subject to her, and surely one-half of all can be counted as ready to hear her word and be led by her instruction.

So far as equipment and facilities are concerned, the Church is abundantly supplied. Does she desire to lead to prayer, to teach, to command to active service, the facilities are all at hand. Should she desire to send the thrill of a common impulse throughout her borders, it might go from centre to circumference, flowing through her thousand channels, till the whole land trembled.

When we add that the battles of the past are over, that wealth is laid at her feet, that literature and scholarship serve her, that, with us at least, she is absolutely free,

surely we must deeply feel that the Church of to-day occupies a most remarkable position of advantage, and should have commanding influence and power.

But, though the spectacle of the mighty Church of Christ, rising so majestic in the midst of our life, is so thrilling, we sometimes are compelled to feel that the possibilities of greater work are eluding her. She seems to lack unity of purpose and of operation. She fails on this account best to utilize the spiritual forces which she calls forth. Though covering the whole land and commanding a mighty host and every resource, she is yet disorganized, and does not act with concentrated force. She faces evil and makes her battle without throwing full ranks of compact and united forces into the onset. The question comes home, Has the time come, will the time come, should we make effort to hasten the coming of the time, when from her present vantage-ground the Church shall institute a new order of battle array and gain victories that the prophecies of our great hope and belief now say are almost within her grasp?

FLOWERS IN CHURCH.*

Let me conclude with some practical suggestions that may prove more or less helpful according to circumstances and environment. The Flower Committee can well start with ample supplies of hoops of various sizes, of crosses of various sizes, of wire netting, of plain wire, and of shingles, together with one or more step-ladders, and a tool-box containing an assortment of strings, scissors, nails, tacks, and hammers; also with such vases, jars, pitchers, deep dishes, and tumblers as can be obtained by gift, borrowing, or purchase. Wire netting can be so used to support vines and flowers as to make a large display with a small amount of material; shingles can easily be made into serviceable temporary shelves; double-pointed tacks are exceedingly serviceable; and pulleys, such as are used for raising and lowering window-shades, rolling at the bottom, can be conveniently used for raising and lowering hanging baskets. A supply of clean sand is useful for some purposes; nor should a flag, with some bunting for patriotic occasions, be omitted. Such equipment, easily acquired, needs little renewal, and adds greatly to the convenience and facility with which the work can be quickly and efficiently done. Be assured that much time, as well as perplexity of the decorators, will be saved by having some such equipment conveniently at hand; and, furthermore, the results attained will depend but little on the cost of vases and articles requiring to be bought. A special room or a commodious closet should be specially given to the storage of such equipment, where the sexton should be required to carefully deposit and preserve the articles after use.

It is desirable, if circumstances permit, to have some vines and potted plants growing at the church, capable of being used at any time when needed. Many evergreens and plants will keep fresh enough for a succession of Sundays, and they may well be allowed to remain in position as long as they last. There is little danger of using too much green of any sort, however arranged or festooned; and especially is this the case if the light be strong or the carpet of a bright color. Ground pine or Southern moss, even in small quantities, goes far toward effective festooning. Masses of flowers of one sort and color always produce a good effect.

It is advisable that the main work of decoration should be done on Saturday afternoon; and propriety demands that all arrangement and placing of flowers, etc., promptly cease before the hour of service, so as not to delay or disturb the religious worship. Let contributors claim and dispose of their own articles after service, if they so desire. Otherwise, it is a good custom to have all the movable decorations used for the Sunday-school, and after its session given to the sick, if any such there be, or to the children, who ever delight in flowers. Thus portions of the decorations may be made to do a double service, and serve to instill into the youthful minds the love of the beautiful, while learning of the true and the good. And in this respect we all may well confess ourselves children able to be led to the good and the true "through the gate beautiful," to be led to a deeper and higher appreciation both of the beauty of holiness and the holiness of beauty.

JOSEPH SHIPPEN.

*From an article in *Pacific Unitarian* for January.

THE LOYAL LEGION.

A capital suggestion occurs in a recent number of the parish paper of All Souls' Church, Roxbury, Mass. It is in the reminder that every church has a certain democratic society unorganized and unnamed, but which might well be called the Loyal Legion.

"The Loyal Legion is to be made up of all those who wish to do their part of the work, bear their part of the burdens, and pay their share of the cost, however little that may be. To go into detail, the member of this new society would take upon himself the following vows:—

"1. I will be at church every Sunday when the weather is not such as would keep me from a concert or a play, or when illness or some other serious matter does not prevent me from going. When it rains or snows, or is very warm or very cold, I will not say to myself that there will not be much of a congregation and I might as well stay at home, but I will say that for that very reason I am needed at church, and will go.

"2. I will not stroll in at quarter before eleven, if I can help it, or at any other time after the hour of opening service. I will consider it as ill-mannered to be late at church as late at a dinner party or a whist party.

"3. I will see that my family all go. I will not say at breakfast on Sunday morning: 'Well, who is going to church to-day?' because it will be assumed that all who are old enough or well enough will go.

"4. My children shall be as regular and punctual at the Sunday school as at the school of the week, and no excuse shall be valid then that is not valid the other five school-days.

"5. I will make all new-comers into the Society feel at home, so far as I can do it, especially if they sit near me in church or come down the same aisle with me.

"6. Both in church and at all other meetings, social or otherwise, I will not complain because special attention is not paid to me; for I know that I have no more right to it than others, and, if every one had to be noticed and coaxed as some seem to expect, nothing else could be done. On the contrary, I will do what I can to help whatever is in hand, and leave 'sociability' to its natural course.

"7. If any money is to be raised, I will give whatever I can afford to give, however little; and, if I cannot afford to give anything, I will say so, frankly and kindly.

"8. In general, I will constantly ask myself, not whether I am getting all I should get out of the church, but whether I am doing all I can to make it successful; and I will put myself where I can do the most good.

"There are other vows which might be taken, but these show what direction they should take. Every church has a Loyal Legion. If it had not, it could not exist. Isaiah called this central substance the 'remnant by which all should be saved.' Jesus called it 'the salt of the earth' and the 'leaven' by which the whole measure of meal was made fit for food. But it does not wear any name generally. It does not talk about itself. It only acts."

KHUBLEI.*

Khublei!—"God bless you!" So the simple
Khasi people say
Whene'er they meet each other on their hillside
paths.
This is their morning greeting, this their evening word:
This is their welcome to a friend returned from
far,
And this their farewell when from friends they
part.
Khublei!—"God bless you!"

We call these simple peoples *heathen* folk,
And say to them that *Christians* they should be,
like us!
But are we sure that we, though Christians
named,
Have worthier or more Christian greeting for
our kind?

The rather, is not here a just rebuke to our impiety,
That we, though Christians called, habitual meet
and part
With speech that hath in it no word or thought
of God?
Hath not the God of all the earth (to whom
Our shallow names of heathen, aye, and Christian, too,
Are but such empty sounds) a lesson deep
Of reverence and humility to teach to us—to us
Proud Christian Pharisees — by this sweet greeting of
A simple race whom, pityingly, we "heathen"
call?—
Khublei!—"God bless you!"

J. T. SUNDERLAND.

Jowai, Khasi Hills, Assam, January.

**Khublei*, which means "God bless you," is the common word of greeting and farewell of the people of the Khasi Hills, Assam, India, among whom, under the leadership of Hajom Kissor Singh, a native convert to Unitarianism, a number of Unitarian societies have recently been established.

TWO WEEKS IN THE KHASI HILLS OF ASSAM.

I write this letter on the deck of a steamer as I sail down the broad Brahmapootra, the most majestic of all the rivers of India. I am just returning to Calcutta from a tour of two weeks in the picturesque Khasi Hills of Assam, where I have been visiting the little Unitarian churches and schools planted there by Hajom Kissor Singh and his fellow-workers. As it was from America that Mr. Singh received his first encouragement and aid in starting his missions, and as his work is somewhat known to Americans, I take for granted that an account of what I saw and experienced will not be altogether without interest to the readers of the *Unitarian*.

To me the town has been one of extraordinary interest, partly because of the fine hill and mountain scenery through which it has taken me (150 miles on horseback and 130 miles in a cart), partly because it has brought me into contact with different phases of life and civilization from any I had before seen in India or elsewhere, but especially because I found these groups of far-away brothers, who had never before seen an English or American Unitarian, so eagerly awaiting my coming and so grateful beyond words to the Unitarian Association in England for sending some one to visit them.

The Khasi and Jainta Hills (our people live in both) form an elevated and exceedingly picturesque region in Central Assam, three hundred and fifty miles or so north-east of Calcutta. To reach the region requires a ride of a day and a night by railway train, with four or five ugly night changes, a most delightful ride of a day and a half by steamer on the Brahmapootra, with the mighty Himalayas dimly in view on the left, seventy or eighty miles away, and a day's journey by tonga (pony-cart) from the river, by a road as picturesque as anything in the White Mountains or in the Alps, to Shillong, the mountain sanitarium and political capital of Assam, five thousand feet above the sea-level.

Shillong has about six thousand population, perhaps five thousand of the number being Khasis. The rest are Bengalis and English, drawn here by the fact that it is the headquarters of the government. The place is one of very remarkable natural beauty and attractiveness. Indeed, I have seen no other in India that seems to me to equal it. Here we have a little Unitarian school and the nucleus of a church, established a few months ago; and here I first took the hand of a Khasi Unitarian. It was not here, however, that the Unitarian movement in these hills began; and it is not here that it is now strongest, though this is doubtless the most important town in the hills, and it is hoped that a strong movement may in time be built up here.

The Khasi and Jainta people (they are very closely related, and may be thought of as essentially one) number about two hundred thousand. Being a hill people throughout nearly all their history, they have been independent. Even now, under the British government, they enjoy a sort of semi-independence, and are granted certain tribal privileges which they very much prize. Thus, while they are a simple folk, with a much less developed civilization than is found in many parts of India, they have yet preserved, as a result of their historic independence, many sturdy and manly traits of character, which are more or less wanting among those Hindu peoples whose history has been one of political subjection. Only for about half a century have they had an alphabet and a *written* language, and these were given to them by Europeans; namely, by the Welsh Calvinistic Methodists, who established missions among them about sixty years ago, and as early as possible provided them with an alphabet, so that they might be able to translate the Bible into the Khasi tongue. These missions have been a great benefit to the people. The missions have grown and developed until now they have connected with them ten European missionaries, a training school for native preachers, two free medical dispensaries, quite a large number of churches (I could not learn just how many), about two hundred village schools, and about ten thousand converts.

It was among these native Trinitarian Christians that Unitarian thought first made its appearance. Mr. Kissor Singh was educated in a Methodist Christian school. So were several others of our leaders. The same experience came to them that comes

to so many Trinitarians in America and England,—namely, mental and spiritual dissatisfaction with some of the theological dogmas which they had been taught, and inability to reconcile them with reason and their own sense of right.

Mr. Singh's dissatisfaction with Orthodoxy began before he ever saw a Unitarian book or tract except the Bible. He found especial difficulty in accepting the doctrine of the Trinity and that of the Deity of Christ. These doctrines did not seem to him reasonable, and the Bible did not seem to him to teach them. The first Unitarian literature that fell into his hands was a volume of Channing's Works, which was lent him by a Brahmo. Probably it had been obtained by the Brahmo from Rev. C. H. A. Dall, the American Unitarian missionary at Calcutta. Mr. Singh read Channing's sermon on "Unitarian Christianity Most Favorable to Piety," and felt at once that he had found the religion which his soul craved. He immediately set about trying to find other Unitarian literature. Through Mr. Dall he obtained copies of the *Inquirer* and the *Christian Life* of England, and finally the *Unitarian* of America. As a result of reading the last-named periodical, he wrote a letter of inquiry to its editor in America, which led to an extended correspondence, to the sending of tracts and many American Unitarian books, to the printing of Khasi tracts and Khasi hymn-books in Ann Arbor for Mr. Singh, and to the obtaining of other help in America, which enabled him to begin the work of establishing schools and little centres of Unitarian worship among the Khasi people.

The first little band of Khasi Unitarians was organized in the village of Nongtalang, with the two brothers, Heh and Riang Polong, men of considerable education and of much influence, at its head. Later, in the larger village of Jowai, which was Mr. Singh's own home, an organization was formed. Then the movement spread to other villages, and finally to the capital, Shillong.

This slight sketch of the Khasi people and of the origin of our Unitarian movement among them will throw light upon the narrative of my visit to them, which I will now briefly give.

Already I have taken my reader with me from Calcutta to Shillong, the picturesque and charming mountain capital of Assam. On my arrival here I was met by our two Unitarian teachers, Mr. Jang Kassar and Mrs. Ka Hirbon, our workers, Mr. Robin Roy and Mr. Mar Singh, several men from the little Unitarian congregation, a group of our school children, and a number of the officers and members of the Shillong Brahmo-Somaj, all of whom extended to me a most hearty welcome. I spent a day in Shillong, visiting and examining our school, forming acquaintance, so far as I could, with the little band of about twenty Unitarians who have been gathered together here, and in the evening speaking for the Brahmo-Somaj brethren in their Prayer Hall.

At Shillong the road for wheeled vehicles ends. Consequently, I was obliged here to engage a pony for the rest of my journey. But a pony was not enough: I must also have a cook, and men to carry on their backs my luggage, bedding, and food, as well as grain for my pony, since I was informed that I would find no hotels or accommodations in my journey except every ten miles or so an unfurnished Dak bungalow, or rest-house, erected by the government, into which I could go, and have the privilege of cooking my own food and making up a bed of my own for the night.

So on the third morning we set out for Jowai, thirty-three miles away,—a procession of nine of us, consisting (besides myself) of three Shillong Unitarian friends, a cook, a hostler, and three carriers. All, except the American, are on foot. The day is bright, the air is sweet and invigorating. We travel twenty miles, over glorious hills, through narrow but beautiful valleys, up and down rugged mountain sides, and then stop in a Dak bungalow, in a quiet spot near a little Khasi village, for the night. A blazing fire of wood is soon made in the fireplace of the bungalow; and there is need of it, for we are in a high altitude, and the air is sharp as the night comes on. In half an hour the cook has supper ready for a company blessed with the keenest of appetites. We have only blankets for beds; but we sleep as sweetly as children, and the next morning at eight are on the road again.

We finish the remaining thirteen miles soon after noon. Two miles before reaching Jowai we are surprised and delighted

by being met at a shady place on a picturesque mountain side by a company of thirty or so children, carrying a banner and singing a song of welcome which had been composed for the occasion, and then accompanying us to the village, singing Unitarian Sunday-school songs and hymns, with both Khasi and English words, to English and American tunes. I could hardly believe my eyes and ears. Was I in India or in America?

The next day was Sunday, and a great day it was to Jowai. The Jowai Unitarians have just erected a new church and school building, to take the place of the old which was too small. The new stands in a most excellent situation, on the top of a fine central hill, which seems as if lifted up by nature on purpose for it. May the little church prove a "city set on a hill," a "light on a candlestick," to send its rays out far and wide in these Khasi Hills! The building will seat two hundred persons. It is planned for school use as well as for worship. It is very plain and simple, with wood walls and floor and a thatch roof. But it is neat, well adapted for the uses required, and is all the society will need for some time to come. It is not quite finished, and, I was sorry to find, is not quite free from debt; but I hope its debt will soon be lifted. Here on Sunday we held four meetings,—one for prayer at 7 A.M., and services with sermons by three or four of the lay preachers and myself, at ten, two, and four o'clock, besides a meeting of a dozen of the leading Unitarians at my bungalow for conference in the evening. At the principal meetings the church was full. Of course, the language used was Khasi. Though a few could understand English, yet of course, when I spoke, what I said had to be translated by Mr. Singh or one of the other lay preachers into the language of the people. The singing surprised me by its vigor, fervor, and excellence. The services were reverent, devout, and earnest in a high degree. The Unitarians of America and England may be sure that these Khasis are appreciative of the help which has been extended to them. They fairly loaded me down with messages of regard and gratitude to the British and Foreign Unitarian Association, and to the Women's Alliance and individuals in America who have helped them.

The following week was spent in making visits to villages where there are groups of Unitarians. Accompanied by Mr. Singh and others, I went to Raliang, twenty miles away in one direction, and to Nongtalang and Nonglamin, twenty-two miles away in another. At each place visited we held meetings, and I made as full investigation as possible as to the social and religious condition of the people, and what was being undertaken by the Unitarians in educational, social, and religious directions. Everywhere the people expressed their gratitude in the warmest possible manner to the Unitarians of the West for aiding them in the past and now for sending a messenger to them. They had never before seen a white Unitarian or one outside their own number; and now for one to come so far seemed to them almost or quite miraculous, almost like a visitor from another world. I should not have been human if I had not been touched by the warmth and sincerity of their welcome and by the depth of their feeling at parting, when I bade them a final good-by. A hundred times over they asked me: would I not come again? Would not the Unitarian Association send some one else to visit and instruct them? Would it not send them an English or American missionary, to take charge of their work and be their guide and teacher?

Of course, the number of Unitarians here is as yet small: they told me that about one hundred and fifty have really joined us, aside from children. But, when we remember that it is only seven or eight years since Mr. Singh stood alone here in his Unitarian faith, the wonder rather is that in so short a time the number has become so large. I found Unitarians in seven or eight villages, and little houses of worship completed in no fewer than five villages. In addition to Sunday-schools, there are three week-day schools; and this week-day school work is very important.

One of the most serious difficulties under which our Unitarian cause in these hills up to this time has been laboring has grown out of the fact that our brethren have had among them no ordained minister: all the preachers and workers have been laymen. Thus there has been no one of their number who could, for example, officiate at a mar-

riage. This drawback to their work the brethren have long felt. For some time past they have been thinking of ordaining one of their number; namely, Mr. David Edwards, of Raliang, a man of much intelligence and of excellent Christian spirit, esteemed by all, who was for some years a Methodist deacon, and who studied theology and prepared for ordination as an evangelist among the Methodists, but grew liberal in his religious views, and hence finally left them and joined us. As soon as I arrived in Jowai the question of such an ordination was laid before me. After much deliberation the ordination was decided upon. It took place the day before my departure. A council was called in Jowai, consisting of representatives from three Unitarian churches and from two villages where there are groups of Unitarians, but no churches, besides myself as representing the British and Foreign Unitarian Association. The council elected the present writer as its moderator and Mr. Kissor Singh as its clerk. After a very careful examination of Mr. Edwards as to his religious experience and views, his aims in entering the Unitarian ministry, etc., it was voted unanimously and heartily to proceed to ordination. Four of the brethren were chosen to conduct the ordination services, the sermon, the ordaining prayer, and the laying on of hands falling to me. I cannot but believe that Mr. Edwards will be an earnest and devoted minister, and that the Unitarian cause here will be strengthened by his influence and work.

I shall always look back upon my visit to the Khasi Hills with very great interest. These two weeks have given me experiences that I would not willingly drop out of my life. I can never cease to think of these warm-hearted and earnest Khasi brothers and sisters with a peculiarly tender and affectionate regard.

What is to be the future of the Unitarian movement here? The Khasi people are very poor. Those who have not come into contact with Christianity are very ignorant and superstitious. Their religion is a kind of worship of spirits, perhaps I should say a form of devil-worship. The work requiring to be done among them is quite as much a work of civilization as of Christianization: it is both. That Unitarianism will find a ready welcome among them is already demonstrated. Indeed, evidence comes from various sources to the effect that they more readily accept it than Trinitarianism. What has already been done here, of course, is only a mere beginning of what awaits to be done. New villages are asking for schools and for the visits of our preachers. As the work extends, of course much more aid will be needed from England and America, or rather from England, since England has now assumed charge of India as a mission field, leaving America free to give her efforts to Japan. Here is a wide-open door. Are the Unitarians of the West ready to enter it in earnest? As I have already said, the Khasi people feel very deeply their need of an English or American missionary to be their leader, teacher, organizer, and guide. Can one be sent them? Can the work among them go on much further safely without a missionary at its head? These are some of the grave questions which now present themselves to the English Unitarian churches for answer.

J. T. SUNDERLAND.

MINE AND THINE.*

II.

At the National Conference of 1894 Rev. F. G. Peabody, in describing our own time, said: "It is an age of great spiritual hunger, and an age of grave social distress. The issues of to-day in all countries lie, first of all, in the cry for light, and then in the cry for justice. . . . All this intellectual unrest of the time . . . is, in its more serious types, but a search for stability, for assurance, for sanity of mind, for unity and order at the heart of things. And what is this but the cry of the time for God, the living God, the soul of present thought as of ancient history, the 'eternal energy from which all things proceed'? That is the interior power and pathos of the modern spirit. It is indifferent, if not contemptuous, to all authoritative, sacerdotal, traditional religion; and yet its very life lies in its spiritual respon-

* From a series of articles appearing in the First Parish paper of Milton, Mass.

siveness, its absolute loyalty to truth, its recognition of reality. . . . And to this hunger of the time . . . we have something of the bread of life to give."

At the same Conference the Council's report stated that "the number of Unitarians who cannot connect themselves with any of our churches is, undoubtedly, much larger than the number of those who are united with them." If a man is living in Wisconsin or Florida, of what use to him are our two or three hundred Unitarian churches in New England, while he must listen to the doctrine of original sin, salvation only by the atonement, and all the limits of creed? Was it any comfort to the negro slave to know that there were free negroes in England, unless, indeed, that freemen strove to free the bondmen? We sit dry and warm in a church building which we have inherited, we listen to preaching which we have chosen, we enjoy a freedom of belief for which other Unitarians have suffered imprisonment and hanging; but do we work hard enough, give largely, care, deeply enough, make any sacrifice whatever to bring our comfort, our inheritance, our freedom, to those who eagerly seek for it and need it?

In 1894 our superintendent for New England wrote: "My first aim . . . was to travel up and down in my 'diocese,' in order to learn its possibilities. They were all I had anticipated. I was planning to realize some of them, when I received the vote reluctantly given, made by our board, that no new work was to be undertaken in these 'hard times.' Thus abruptly I realized that the first thing a superintendent has to learn is that lack of means is the one element of weakness in our denomination." Further on he says: "We ought to plant at least five new churches the coming year in New England. Ten new churches would be more satisfactory; and they might be started, for to that end we have encouragement. But five will do."

But five will do! And so the people who want what has always been within our reach, a church and Unitarian preaching, must go without until our selfishness grows into kindness and thoughtful generosity toward others. Are they not hungry and thirsty, and do they not suffer want? What business association would put an agent into the field of New England, and then accept his report that he could find a market for their merchandise in ten cities, but "five will do"? ALTER EGO.

LABORARE EST ORARE.*

Pause not to dream of the future before us,
Pause not to weep the wild cares that come o'er us.
Hark! how creation's deep, musical chorus,
Unintermitting, goes up into heaven!
Never the ocean wave falters in flowing,
Never the little seed stops in its growing;
More and more richly the rose-heart keeps glowing,
Till from its nourishing stem it is riven.

"Labor is worship!" the robin is singing.
"Labor is worship!" the wild bee is ringing.
Listen! that eloquent whisper, upspringing,
Speaks to thy soul from out Nature's great heart.
From the dark cloud flows the life-giving shower;
From the rough sod blows the soft-breathing flower;
From the small insect, the rich coral bower.
Only man, in the plan, shrinks from his part.

Labor is life! 'Tis the still water faileth:
Idleness ever despaireth, bewaileth.
Keep the watch wound, for the dark rust assaileth;
Flowers droop and die in the stillness of noon.
Labor is glory! The flying cloud lightens,
Only the soaring wing changes and brightens,
Idle hearts only the dark future frightens,
Play the sweet keys, would'st thou keep them in tune!

Labor is rest from the sorrows that greet us,
Rest from all petty vexations that meet us,
Rest from sin-promptings that ever entreat us,
Rest from world-sirens that lure us to ill.
Work, and pure slumbers shall wait on thy pillow;
Work,—thou shalt ride over care's coming billow,
Lie not down wearied 'neath woe's weeping willow.
Work with a stout heart and resolute will!

Labor is health! Lo! the husbandman reaping,
How through his veins goes the life-current leaping,
How his strong arm, in its stalwart pride sweeping,
True as a sunbeam the swift sickle guides!

*This beautiful poem of Mrs. Osgood's was kindly sent us by a correspondent, who pointed out that the last verse was incorporated in one of our "Upward Look" selections last month.

Labor is wealth: in the sea the pearl groweth,
Rich the queen's robe from the frail cocoon floweth,
From the fine acorn the strong forest bloweth,
Temple and statue the marble block hides.

Droop not, though shame, sin, and anguish are round thee!
Bravely fling off the cold chain that hath bound thee!
Look to yon pure heaven smiling beyond thee,
Rest not content in thy darkness,—a clod!
Work—for some good, be it ever so slowly;
Cherish some flower, be it ever so lowly;
Labor! all labor is noble and holy!
Let thy great deeds be thy prayer to thy God!

FRANCES S. OSGOOD
(b. 1812, d. 1850).

TE DEUM.

The following Te Deum, which is used in the First Parish Church in Brighton, was adapted from the original by Rev. Albert Walkley, pastor, and Mr. H. J. Smith, organist of the church.

The aim is to make God the Father the centre, the only centre of worship, also to make clear that Jesus is man in every sense of the word. The word "Lord" in the last clauses is addressed to God, the Father. Most of our Te Deums contain some reference to the Trinity, and are so far objectionable. This adaptation aims to give a clean, clear expression of our views.

We praise thee, O God. We acknowledge thee to be the Lord. All the earth doth worship thee, the Father everlasting. To thee all angels cry aloud; the heavens and all the powers therein. To thee Cherubim, to thee Seraphim, continually do cry: Holy, holy, holy, Lord God of Sabaoth. Heaven and earth are full of the majesty of thy glory. The glorious company of the apostles praise thee. The goodly fellowship of the prophets praise thee. The noble army of martyrs praise thee.

The Holy Church throughout all the world doth acknowledge thee as Father, great in majesty; the adorable, true, and only God. Thou art the Holy One, the Comforter. Thou art the King of Glory, O God. Thou art the everlasting light of the world. When thou tookest upon thee to enlighten man, thou didst send to us Christ, who was born in our likeness. Thy love hadst overcome the sharpness of death, and didst open the kingdom of heaven to all thy children, whose ceaseless songs of praise thee adore, to the glory of the Father. We believe that thou art love and light divine. We therefore pray thee help thy servants, whom thou hast redeemed with thy precious love. Make them to be numbered with thy saints in glory everlasting. O Lord, save thy people, and bless thine heritage. Govern them, and lift them up forever.

Day by day we magnify thee. And we worship thy name ever, world without end. Vouchsafe, O Lord, to keep us this day without sin. O Lord, have mercy upon us. O Lord, let thy mercy be upon us, as our trust is in thee. O Lord, in thee have I trusted: let me never be confounded.

CONSTITUTION FOR THE UNITARIAN UNION OF YOUNG PEOPLE.

Rev. T. Van Ness, chairman of the committee, sends us the following draft constitution, which is to be proposed for adoption at the May meetings in Boston:—

PREAMBLE.

We who hold liberal views in religion, believing that organization is necessary to the successful quickening of our energies, do hereby form a general confederation of clubs, guilds, and { church / other } societies, to be known as the "Unitarian Union of Young People" (or Young People's Religious Union), the cardinal principles of which are truth, worship, service.

OBJECTS.

The objects of the Union shall be—

(*a*) To foster the religious life;

(*b*) To bring the young people of our various churches into closer relations with one another; and

(*c*) To spread rational views of religion and put into practice those principles of life and duty which tend to uplift mankind.

HOW CONSTITUTED.

The Union shall be composed of all those clubs and societies that are in sympathy with its principles, and contribute annually to its treasury.

Every such club or society joining the National Union may retain its present name, and any new organization of young people shall be at liberty to select such local designation as it may prefer.

OFFICERS.

The officers of the national organization shall be a President, Vice-President, Secretary, and Treasurer, who shall hold office for one year, and an Executive Board, composed of the above-named officers, and five directors, the five directors thus chosen being either officers or past officers of some local young people's organization.

MEETINGS.

The Unitarian Union shall hold its annual meeting in the month of May of every year, and at such place as shall be decided by the Executive Board.

Special meetings shall be called by the President, at the request of the Executive Board, or at the call of any twelve clubs in the Union.

QUORUM.

Twelve local societies, each represented by one or more delegates, from not less than three different States of the United States of America, shall constitute a quorum.

AMENDMENTS.

This Constitution may be amended at any annual meeting of the Union by a two-thirds vote of the delegates present.

Notice of such proposed amendment shall first be sent to the Secretary of the Union, and shall be incorporated in his call for the annual meeting.

BY-LAWS.

Every club (or organization) connected with this Union is entitled to three delegates, provided that the representation for any single church shall not exceed six delegates. Said delegates shall be certified to by the local secretary of the respective club, and shall be entitled to vote at all regularly called delegate meetings.

ELECTION OF OFFICERS.

Nominations for all officers shall be made in open session of the convention, and the election shall be by ballot. At the first election under this Constitution two of the four directors shall be elected for a term of one year and two for a term of two years; and at each succeeding election two shall be elected to serve the full term.

DUTIES OF OFFICERS.

The duties of President, Vice-President, Secretary, and Treasurer, shall be those usually required of such officers. The Executive Board shall have the general management of affairs from one annual meeting to the next, and shall take into consideration and propose to the Union ways and means for promoting the objects of the organization.

OBITUARY.

Prof. William Channing Russell, who died at his home at Yonkers, N.Y., February 24, was a Unitarian of considerable mark. He was the son of W. W. Russell, an old New York merchant, and Lucy Ellery Channing, sister of Dr. William Ellery Channing, and a grand-daughter of William Ellery, one of the signers of the Declaration of Independence from Rhode Island.

He was graduated from the Harvard Law School in 1834, and practised law in New York for thirty years. He was elected a professor in Antioch College, Ohio, in 1865, and of Cornell University in 1868. He was one of the first professors made vice-president of Cornell, and was acting president during the absence of President Andrew D. White as minister to Germany. He was largely instrumental in building up Cornell. He left there in 1881, and was a professor in Brown University, at Providence, R.I., in 1882 and 1883.

Dr. James T. Bixby, in delivering the funeral address, said:—

"I have known men who talked more of Providence, who were more anxious by force of logic to prove a Providence; but I have rarely known one who more steadily sought to be a providence. . . . As professor at Antioch College, Cornell and Brown Universities, he showed a clearness and terseness, a gift of instruction, and advanced and effective methods, that have made those who were his pupils grateful for their good fortune. As acting president of Cornell during the long foreign absences of President White, he exhibited noteworthy courage and independence and administrative ability. As a citizen he was pre-eminently public-spirited and fearless,—loyal to the cause of order and integrity and good government. In the great battle for human rights that marked the first half of our century in America, his sympathies were always quick and lively and on the right side. His service as one of the original founders of the Children's Aid Society in New York, and an earnest and fearless worker in the anti-slavery cause (in the days when that meant the incurring of much and bitter *social odium*), these are only a part of those philanthropic activities by which he exhibited his interest in the cause of human welfare. Like his distinguished uncle, Will-

iam Ellery Channing, he was ever 'young for liberty,' and to the last maintained a warm and undisguised interest in every movement or plan for the elevation of society, industrial reform, or whatever would put more justice, sweetness, and love into human life."

ONE UPWARD LOOK EACH DAY.

SUNDAY.

Toward Calvary.

So long across my path had blown
The changeful, checkered Winds of Chance,
With breezes from the fickle zone
Of Accident and Circumstance;
So tired my heart and feet and brow,
So great the cross that burdened me,—
In looking back, I wonder how
I reached the foot of Calvary!

But, standing there, how soft, how calm,
The air that bathed the mountain side!
How zephyr-like the words of balm
Down-floating from the Crucified!
My cross grew light, my heart found rest,
Joy-fountains cooled my brow and feet;
And now unto the mountain's crest
I upward toil, and toil is sweet!

—*Clarence Urmy.*

MONDAY.

Easter Lily.

Thou golden-hearted virgin,
Madonna of the flowers,
Wherever thou dost bourgeon,
Thy purity is ours.

Thou shinest on the altar
Beneath cathedral dome:
Thy message doth not falter
Upon the shrine of home.

Oh, teach us all the duty
That lifts us o'er the clod,—
In truth and love and beauty
To live and bloom for God;

His holy name confessing,
To work where'er we may,
And thus to bring his blessing,—
Eternal Easter Day.

—*From the Chicago "Evening Post."*

TUESDAY.

Prodigality.

Watch the innumerable leaves
On all the countless trees;
Behold the masses of the flowers
Unseen on vagrant leas,
The wayside gold, the purple heath,
The wood-flowers sweet and wild,
The tropic jungle's tangled growth,
The mountain masses piled;
Behold the cataracts tumbling down
Wild places to the sea;
Behold the monstrous weight of waves
In their immensity;
What waste of sunshine and of heat
In desert places bare;
What opulence of color lost
Where none will heed or care;
What dappled glades no eye will see,
Where fairest masses cling;
What spaces vast no foot will tread,
And where no bird will sing;
Beneath the sea what coral caves,
What tints of varied light,
What complex forms of fin and fish,
Would greet our dazzled sight;
And in this prodigality
The comfort for thy lot,—
'Mid so much lavish, loving waste
Man will not be forgot.
This affluence of giving, yet
Will overflow our needs,
And God's supernal bounty shame
Our lives of selfish deeds.

—*Hattie Tyng Griswold.*

WEDNESDAY.

Spring-time.

I seek a god, old tree: accept my worship, thou!
All other gods have failed me always in my need:
I hang my votive song beneath thy temple bough,
Unto thy strength I cry. Old monster, be my creed!

Give me to clasp this earth with feeding roots like thine,
To mount yon heaven with such star-aspiring head,
Fill full with sap and buds this shrunken life of mine,
And from my boughs, oh, might such stalwart sons be shed!

With loving cheek pressed close against thy horny breast,
I hear the roar of sap mounting within thy veins;
Tingling with buds, thy great hands open toward the west,
To catch the sweetheart winds that bring the sister rains.

O winds that blow from out the fruitful mouth of God,
O rains that softly fall from his all-loving eyes,
You that bring buds to trees and daisies to the sod,—
O God's best Angel of the Spring, in me arise.

—*Richard Le Gallienne.*

THURSDAY.

Seed-time.

Sow truth, if thou the true wouldst reap:
Who sows the false shall reap the vain.
Erect and sound thy conscience keep,
From hollow words and deeds refrain.

Sow love, and taste its fruitage pure;
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find a harvest-home of light.

—*H. Bonar.*

FRIDAY.

Is Life Worth Living?

Is life worth living? Yes, so long
As spring revives the year,
And hails us with the cuckoo's song,
To show that she is here;
So long as May or April takes,
In smiles and tears, farewell,
And wild flowers dapple all the brakes,
And primroses the dell;
While children in the woodlands yet
Adorn their little laps
With lady-smock and violet,
And daisy chain their caps;
While over orchard daffodils
Cloud shadows float and fleet,
And ousel pipes and laverock trills,
And young lambs buck and bleat;
So long as that which bursts the bud,
And swells and tunes the rill,
Makes spring-time in the maiden's blood,
Life is worth living still.

—*Alfred Austin.*

SATURDAY.

The Silences of Heaven.

Oh, the silences of heaven,
How they speak to me of God,
Now the veil in twain is riven
That concealed where he abode!
Yet its clouds were once around him,
And I sought him in despair;
And never there I found him,
Till I brought him with me there.

When I found him in my bosom,
Then I found him everywhere,—
In the bud and in the blossom,
In the earth and in the air;
And he spake to me with clearness
From the silent stars that say,
As ye find him in his nearness,
Ye shall find him far away.

—*Walter C. Smith.*

But one who has high, fine, lofty ideals is haunted forever by something so much above and beyond him that he keeps habitually humble.—*M. J. Savage.*

EDITORIAL.

"LIFE! more abundantly!"

"'Tis life, whereof our nerves are scant,
More life, and fuller, that we want."

"Tribulation worketh patience, and patience experience, and experience hope."

New Life, Now and Forever!

"WE love life, and live for life. We ought to believe in it with all our hearts, not as though it were alone for now, but forever." This is the Easter faith nobly expressed in our sermon for this month, "Joy in Life," by Rev. S. B. Stewart. Mr. Stewart has faithfully poured the joy of life forth from his pulpit in Lynn, Mass., during an unusual ministry of already more than thirty years, steadily, inspiringly, through all the vicissitudes of storm and stress. He has realized how "tribulation worketh patience, and patience experience, and experience hope"; and from his ministering words new life has continually sprung up in the hearts of his people, blessing them forever. We rejoice to be able to offer the readers of the *Unitarian* an opportunity to share in the life-giving power of Mr. Stewart's words; and we trust that every one who reads this "Joy in Life" will receive the comfort of the spirit that breathes in every line, will experience an illumination of the mind in the eternal goodness of God, and enter more deeply, more confidently than ever, into the inheritance of new life, now and forever.

Cheering Outlook.

No one can have looked through the extended review of our churches given in our "News from the Field" department since the beginning of this year without perceiving in a very definite way that the dull times are over, as far as Unitarianism is concerned. There is quickening, there is extension of facilities, there is increase in results, reported from every section of the union.

Up and down the Pacific Coast where the Secretary of the A. U. A. has just been he was met everywhere by the spirit of revival. The points of deepest depression a year ago now radiate with hope.

Look over our returns for this month, see the reports from Pomona and Stockton, Cal., from Omaha, Neb., from St. Cloud, Minn., from Cincinnati, Ohio, from New London, Conn., and a score of others.

A bright prospect presents itself to encourage every earnest heart to whom the cause of our advancing faith is dear.

Devotion to our Faith. MISINFORMED observers, and sometimes even semi-Unitarians themselves, have been known to declare that the Unitarian gospel lacks that note of stirring appeal which inspires disciples and thrills its followers with glorious enthusiasm. Every thorough Unitarian, however, most devotedly believes that in the heart and core of our faith throb the spiritual power and passion that make heroes or, if need be, martyrs. The words of Dr. Horatio Stebbins at the February meeting of the Unitarian Club in San Francisco deserve to be read everywhere as eloquently expressing the typical Unitarian devotion to our faith:—

"A new day is dawning on the mountain-tops, and it is ours to hail the morning of the world! We are not going back to join the scheme of redemption, but forward in the footsteps of the advancing God. For myself, not giving too great importance to my personal experience or claiming anything especially in my own name, I would rather die at the foot of the ladder that leans against the unfinished walls of this rising temple than to be a king in the dominion that shall pass away."

Nonconformists in England. A MOST enthusiastic and successful gathering of the Free Church Congress has been held at Nottingham, Eng. Rev. Hugh Price Hughes presided, and claimed large things for the Congress, asserting that, though Catholics were one, it was only in the pope. So Anglicans were one in the English crown, but the Free Church Congress was one in Christ.

The constitution adopted is as follows:—

"The name shall be 'The National Council of the Evangelical Free Churches.' The churches constituting the local councils entitled to representation on the National Council are the Congregational and Baptist churches, the Methodist churches, the Presbyterian Church of England, the Free Episcopal churches, the Society of Friends, and such other evangelical churches as the National Council may at any time admit. The objects of the National Council shall be: (*a*) to facilitate fraternal intercourse and co-operation among the evangelical free churches; (*b*) to assist in the organization of local councils; (*c*) to encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches; (*d*) to advocate the New Testament doctrine of the Church, and to defend the rights of the associated churches; and (*e*) to promote the application of the law of Christ in every relation of human life."

Of course, Unitarians are excluded from this "Free Congress," as it is intended to rally and unify the forces of the evangelicals; and in this it seems to have had large success.

Young People's Union. WE have had a good deal of correspondence relative to the name and proposed organization of the young people's societies. In another column we publish the proposed constitution which is to be offered by the committee at the May meetings.

This is a constitution for the national organization, and should not be confused with the suggested forms already published for local organizations. This form of constitution is now made public, in order that all possible criticism and suggestion may be received before action is taken upon it.

The much-discussed name for the new National Society has received attention from many correspondents. Mr. J. R. Lough, of Farmersville, Tex., sends us a list of names proposed, his own preference being for "Young People's Unitarian Union." This, or perhaps transposed into "Unitarian Union of Young People," seems to be the most popular designation.

A Christian Creed. REV. JOHN WATSON (Ian Maclaren) suggests in a recent sermon the following creed as possible for the earliest disciples of Jesus; for he says, "It was by holy living, and not by any metaphysical subtleties, that the Church lived and suffered and confessed

for the first three centuries of the Christian era."

"I believe in the Fatherhood of God; I believe in the words of Jesus; I believe in the clean heart; I believe in the service of love; I believe in the unworldly life; I believe in the Beatitudes; I promise to trust God and follow Christ, to forgive my enemies, and to seek after the righteousness of God."

There is inspiration in such a creed as this, which surely need not be lost even for quite modern Christians!

Evangelistic Zeal *v.* Liberal Culture.

IT is pleasant to find an acknowledgment of the literary achievements of Unitarians in so typical an evangelical organ as the *Presbyterian Messenger;* and we are, therefore, naturally interested in an article in the issue of March 5, by Rev. William Bryant, in which a long list of American Unitarians is cited. This list is taken from a recent article by J. T. Moffett of Clarion, Penn., and is an admirable though brief summary of the prominent Unitarians who have attained celebrity as religious teachers, poets, historians, philanthropists, educators, scientists, statesmen, etc.

Mr. Bryant feels the argument of this weighty list; and, indeed, he declares that "Unitarianism has led all the churches in America in its array of distinguished literary men," and "no evangelical body can offer such a distinguished list." When we remember the small numbers of Unitarians compared with the millions of the evangelical sects, the contrast is even more remarkable. It is for the purpose of offering an explanation that Mr. Bryant contributes this article to the *Presbyterian Messenger*. His tone is exceedingly courteous and fair, yet we think his conclusion misses the explanation which is really nearest to hand. Our own explanation is very simple: it is that Unitarianism, in its breadth and inclusiveness, in its harmony with reason, in its scientific philosophy, in its emphasis upon reality rather than mystery, attracts men of intellect and scholarship and culture, in the most natural way; and we find the thinkers and intellectual leaders taking their places as Unitarians, because there they find the religious atmosphere in which they can freely breathe. This explanation Mr. Bryant overlooks, seeming to think that these distinguished Unitarians were always Unitarians, whereas the majority came over to Unitarianism by their own mature choice and decision. Mr. Bryant—rather naïvely, it seems to us—presents a conclusion which is surely disastrous to the evangelical position. He says, You cannot expect to have zeal and culture *both;* and, if the Unitarians have the latter, things are happily equalized by the preponderance of the former in evangelical circles.

Alas! Should our evangelical friends be content with ignorant earnestness, emotion without knowledge, zeal without attainment? No, we cannot admit Mr. Bryant's argument, even for his own sake.

What! No Place for Love?

THE Chicago *Times-Herald*, in reporting the proceedings at the twenty-fifth anniversary services of Unity Church, Oak Park, in the suburbs of Chicago, a church which, though Universalist by organized affiliation, has a Unitarian minister, Rev. R. F. Johonnot,—says that a great deal of comment was occasioned by the refusal of Rev. Palmer S. Hulbert of the First Congregational Church to take part in or even to attend the services. All the local ministers were invited; and the pastors of the Methodist, Baptist, Presbyterian, and Second Congregationalist Churches heartily responded. But Dr. Hulbert is reported to have sent a letter to the Unity Church, stating very emphatically his position, and afterwards to have justified his action to a reporter as follows:—

"I could not extend fraternal greetings to any body that disbelieves in the Deity of Jesus Christ, disbelieves in the need of atonement by blood, disbelieves in the inspiration of the Scriptures, and, in short, disbelieves in the doctrines that I consider essential to the Christian system. I am placed on the defensive, and I could not have acted otherwise if my own father and mother were members of the organization. I would not offer congratulations for twenty-five years of teachings that I believe would break up the Christian system."

We have no condemnation for any honest man's belief, however strained or exaggerated it may seem to us; but is opinion or

creed to crowd out all human sympathy, and leave no place for brotherly love?

Square with the Facts. REV. DUREN J. H. WARD of Dover, N.H., in a sermon entitled "Prophets, Saints, and Scientists," finely illustrates the ceaseless revelation of truth, and emphasizes the continued adjustment with reality as the only basis of progress. He concludes:—

"Holy men and women are always moved by the Holy Ghost, and they always teach as they are moved; and they never teach for truth what they are in doubt about. Moreover, they never fear to use their own highest powers as the divinely given instrument for reaching the truth. Character is the all-essential condition of discovery. To be square with the facts is a more serious thing than most of us have yet realized. What a revolution it would work with the ills of life, should we undertake to each embody this simple secret of all true greatness!"

That Ivy. THE pathetic and noble story told on another page about "The Unitarian Ivy" is a true story, but we are not privileged to disclose the names of the characters.

Organic Power. THE Church of St. Thomas, the well-known handsome building at the corner of Fifth Avenue and Fifty-third Street, New York, has just had its Year Book issued. It is a splendid illustration of business methods, and a striking instance of the power that comes of solid organization. If they only had the right message to deliver, with their marvellously complete and successful means of delivering it, the Episcopal Church might be the instrument of the strongest religious influence of the coming century.

It is surely for a union of such organic power with true spiritual vision and sweet reasonableness of faith that the world waits. When will the pure gospel of Jesus equip itself with this essential and compelling power? Here is the list of organizations in St. Thomas's Church: —

THE ROSTER.

Rector.—Rev. John W. Brown, D.D., residence, the rectory, 1 West 53d Street; *Assistant Ministers.*— Rev. John Huske, residence, 139 Madison Avenue, Vicar of St. Thomas's Chapel; Rev. William Hawks Pott, Ph. D., residence, 143 East 34th Street; *Assistant.*—Rev. N. A. Seagle, residence, 640 Madison Avenue.

ORGANIZATIONS IN THE PARISH.

Employment Association.— Mrs. J. W. Brown, president, St. Thomas's Rectory. Meetings held every Thursday and Friday morning in the almonry of the church at 11 o'clock.

Woman's Missionary Association.— Mrs. Loomis L. White, president, 5 East 64th Street. Meets in the almonry first Tuesday in each month at 11 o'clock.

Young Women's Missionary Society.—Miss Parker, president, 144 East 71st Street. Meets in almonry first Tuesday in January, March, and May, and on St. Andrew's Day, at 11 o'clock.

St. Thomas's Association for Parish Work.—John T. Atterbury, president, 13 West 49th Street. Meetings held in vestry room of the church the second Friday evening of each month at 8 o'clock.

Industrial School.—Mrs. H. S. Almy, president, 31 East 62d Street. Meets at St. Thomas's House, 229 East 59th Street, every Saturday morning at 10 o'clock.

Helping Hand Association.—Mrs. Chester Griswold, president, 23 West 48th Street. Meetings held every Wednesday morning at 10.30 o'clock at St. Thomas's House, East 59th Street, between Second and Third Avenues. Supports Day Nursery and Diet Kitchen.

Girls' Club.—Miss M. Blakeston, president. Meets at St. Thomas's House every Tuesday evening at 8 o'clock.

Ministering Children's League.—Meets at St. Thomas's House Friday afternoon, 3.30 to 5 o'clock.

Boys' Guild.— Meets at St. Thomas's House Monday evening, 7.30 to 9 o'clock.

Working-men's Benevolent Association.— Meets at St. Thomas's House Monday evenings.

Choir Guild.— Meets at St. Thomas's House.

Good Will Society.—Meets at St. Thomas's House.

Brotherhood of St. Andrew's.— Church Chapter, meets in almonry. Chapel Chapter, meets at St. Thomas's House.

Chinese Sunday-school.—Mr. James Pott, superintendent, 143 East 34th Street. Meets at St. Thomas's House Sunday afternoon.

GENERAL STATISTICS.

Parish Church.—Families and parts of families, 471. Number of baptized persons, 2,500. Baptisms (infant, 20; adult, 4), 24. Confirmed, 46. Marriages, 22. Burials, 43. Communicants: number last reported, 1,135; received from other parishes, 10; added by confirmation, 46; added otherwise, 27,—total gain, 84; loss by removal, 12; loss by death, 20,—total loss, 32; present number, 1,187. Public services: Sundays, 120; holy days, 40; other days, 168,—total, 328. Holy Communion: public, 121; private, 30. Sunday-school: officers and teachers, 30; scholars, 250. Public catechisings, weekly. Church: seating capacity, 2,000; free sittings, 200.

Expenditures.—Parochial: current expenses (including all salaries, fuel, music, etc.), $37,037.09; for the poor, Fresh Air Fund, etc., $8,555.89; Sunday-school, $233.73; repairs, $4,913.04; new chapel, $27,000; other objects within the parish, $14,184.66,—total parochial, $91,924.41. Diocesan Missions, Missionary Committee, or Archdeaconry, $371.65; New York City Mission Society, $2,072.83; Church Missionary Society for Seamen, $249.46; other mission work in the diocese, $125,—total for missions within the diocese, $2,818.94; Episcopal Fund, $100; Diocesan Fund, $75; aged and infirm clergy fund and widows and orphans of clergy, $280.15; church charities in New York City (not otherwise specified), $1,738.74; other objects within the diocese, $1,017.41,—total diocesan, $6,030.24. General: domestic missions, $3,745.20; Indian missions, $1,051.66; missions to colored people, $2,544.42; foreign missions, $2,156.48; theological education, $429.95; other objects without the diocese, $661.24—total General, $10,588.95. Total for all objects, $108,543.60.

The ecstasy that fills us on a day in spring when through budding boughs we see the shining clouds and the brilliant rain-washed blue; the eclipse of happiness in the heart of the child who feels "cross"; the willingness of love to one another, and a worthier preferred,—these are inexplicable without God.—*The Coming Day.*

Departments.

AMERICAN UNITARIAN ASSOCIATION.

The directors of the American Unitarian Association have to look in every direction, over a vast extent of country, through which are scattered a few Unitarian churches. One of the most difficult things which we have to do is to let the imagination picture things as they are, so that sympathy and interest may be extended to the remotest parts and to the most obscure stations where our work is going on. The secretary is trying to localize in their proper relations the various points of interest in the South and West. It will take time.

In the South we have a few societies, financially weak, struggling against almost overwhelming odds. While there are scattered throughout the South independent men and women, who have begun to think for themselves, and are thinking on the lines that were familiar to the great leaders of Southern society in the days of Jefferson and Calhoun, yet they are now few and scattered, disorganized, and not much inclined to fall into ranks under any leadership. While it will be impossible at present to extend the area of our work in the South, it is important for the common life of all our churches to maintain a few strategic points there. The news from Chattanooga is cheering. Thrown largely upon their own resources, unable at present to engage the services of a sufficiently able minister, they have fallen back upon lay services with signal success. The right note has been struck, and the resources latent in the society begin to show themselves to the edification of the people and the increase of their courage. This is an object-lesson of great value for missionary work everywhere. The Unitarian exhibit at the Atlanta Exposition was exceedingly successful, both in itself and in the interest it excited among the visitors.

The secretary has just returned from the Pacific Coast; and it has happened on this occasion, as it has on former trips this year to the Middle States and to the South, that he was compelled to disappoint the expectations of many friends. Many invitations to stop on the way, going or coming, have been answered. But, incidentally, hints are received showing that people along the way expected him to visit every church which lay on his route. The secretary preaches every Sunday, excepting the one preceding the monthly meeting. He responds to invitations of all kinds to meet clubs, conferences, etc. Now let our friends do a little figuring. It would take him ten years to go around once, visiting a church every Sunday. His Pacific Coast trip began at San Diego, Cal., and ended at Helena, Mont.

In going up and down the Pacific Coast, one of the most painful duties of the secretary was to explain everywhere the absolute necessity of coming within the income of the American Unitarian Association. But in almost every case the response was generous and sympathetic. The hard times, which have troubled almost beyond conception the people of that coast, have prepared them to understand the difficulties which beset our work throughout the country. There is a steady uprising of liberal sentiment in these Western States; and now, with the incoming tide of a renewed prosperity, the resources of self-help will be largely increased and drawn upon. While in some places throughout the country our work has been too hopefully pushed, while we have too confidently reckoned in past years upon the continuance of the great prosperity of the country, while booms have passed, carrying on their receding tide the wrecks of institutions of every kind, our work is substantially sound and worth all it has cost.

The circumstances under which the States on the Pacific Coast were settled have been favorable to the spread of liberal thought. Some of the most enterprising and intelligent citizens of Eastern communities and men of similar mental outfit from all parts of the world went to the Pacific Coast about fifty years ago. Oregon was settled before California, and took the cream of the gold findings in the early days of 1849. The money was taken back to Oregon, and invested in a stable prosperity which has continued to this day, although it has been obscured somewhat by the booms that have passed over the country. California was settled by those who came to make their fortunes, and who remained. The disorders of the early time have mostly passed away. Old institutions have broken up. What has taken the work of a century in some parts of the world has there come almost as a matter of course. New institutions, flexible and progressive, have been formed; and now on the whole coast, from San Diego to Seattle, the people are passing out of the period of transition and unsettlement and unrest into a longing for stable institutions, founded on knowledge and religion. It is impossible to report in detail, and the risk one runs in making comparisons between different points of interest is so great that even a brave man might shrink from committing himself to a record on paper. Let this suffice: the secretary of the American Unitarian Association, because he was regarded as a representative person, the medium of communication between the different parts of the country, the bearer of greetings and a herald of good cheer, was everywhere welcomed with a kindness which was an evidence that the interest in our common cause is deep and strong.

At the meeting of the directors held March 10 the Western business had precedence; and the following appropriations were made: Rev. J. L. Douthit, Shelbyville, Ill., $500; Madison, Wis., $600; Rev. T. G. Owen, Arcadia, Wis., $100 (for three months); Winona, Minn., $200 (for six months); Carthage, Mo., $400; Lawrence, Kan., $500; Topeka, Kan., $400; Wichita, Kan., $400; Great Falls, Mont., $200; Helena, Mont., $800; Rev. M. J. Skaptason, Winnipeg, Man., $400 (for six months).

GEORGE BATCHELOR, *Secretary.*

SUNDAY-SCHOOLS.

Saint Paul and his adventures seem to be interesting subjects for our Sunday-schools, judging by the comments which have come to me through the mail and from individuals. The lessons for April are now ready. The subjects are, "Paul at Athens," "Review," and "Paul at Corinth." Only three lessons are issued for the month, the one falling on April 5 being omitted. Easter Sunday is so filled, in most of the Sunday-schools with special exercises, the lesson for that day is not wanted. The picture of Paul on the primary leaflet No. X. is an admirable reproduction of Raphael's painting, and well deserves a place in the intermediate and advanced instruction. Indeed, the various pictures which are used in the primary lessons are of sufficient value to serve a good purpose, and prove attractive in the higher grades.

The Unitarian Sunday School Society has issued a four-page leaflet, "Selections from the Psalms." This is printed in colors on stout linen paper, and is every way adapted for use in primary class instruction. The card heretofore published for this purpose included only three Psalms: this collection is much larger and more satisfactory. Seven of the choice Psalms are reprinted. The object is to furnish teachers with a handy help for memorizing these beautiful passages. Price, 2 cents a copy: same rate by the dozen.

The same society has also issued a little slip, entitled "Our Faith." It is substantially a statement by James Freeman Clarke of the five points of liberal religious belief:

OUR FAITH.

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind, onward and upward forever.

These small leaflets will be furnished without charge to any Sunday-school or church

wishing to use them in any number. This same statement of faith will also be printed in shape for hanging on the wall in Sunday-school rooms and vestries. There is nothing of this kind, so far, published for our Unitarian Sunday-schools and churches. The type will be large and tasteful, and the whole thing can be easily read across a large room.

Although the Unitarian Sunday School Society has been very well remembered so far by donations, still there is a need for more. Many Sunday-schools have either forgotten the appeal sent out in the autumn or else are being pressed by other demands, so that they have not responded. I venture to remind friends of the cause again of this opportunity to strengthen the work of the Unitarian Sunday School Society. The directors feel that they are planning for the highest interests of the denomination, and are striving to put out the best helps. There is always the aid which the contribution gives financially, and there is also the proof of loyalty and co-operation, which is a strengthening element in the whole affair.

In *Every Other Sunday* for April 26 there will appear a dialogue, or school exercise, entitled "The Farewell of the Spring Flowers," by Kate Whiting Patch. It is something which can be easily used by Sunday-schools, involving no great labor or expense. Many Sunday-schools who have special public exercises are constantly seeking for something of this kind. This is entirely new, and will prove popular. Fifteen children can be used in this exercise, representing different characters. Extra copies of *Every Other Sunday* will be printed to meet any special demand. Price, 5 cents a copy.

The following comment is from the *Pilgrim Teacher*:—

"The utmost care must be taken not to lose at 'the upper end' of the Sunday-school. There will be a constant influx at the lower end without any special effort: the difficulty is to retain those from the age of fifteen to twenty. If they are not kept, the efforts of years go for but little, and the Sunday-school is practically a failure. If they remain in the school until they reach their majority, the presumption is that they will stay on indefinitely, passing up from pupilage, in a large proportion of cases, to places of responsibility. Too great pains, then, cannot be exerted in holding the young men and young women. It is the critical time with them, and the whole after life will depend upon what they do and what is done for them.

"But they must be held by making the class teaching worth their while. It must not be shallow or slipshod or indifferent or half prepared. It must command their respect and even their admiration. They must recognize its conscientious preparation, its intelligence, its earnestness, and its devotion. It must excite them to think and study for themselves."

Many readers of the *Unitarian* have heard of the great Sunday-school in Philadelphia. The following paragraph relates to it:—

"Bethany Sunday-school in Philadelphia, or Wanamaker's Sunday-school, as it is generally called, is the largest in the United States, the attendance upon a recent Sunday being three thousand eight hundred. Mr. Wanamaker himself has a Bible class of about one thousand two hundred; and though so large, with his systematizing faculty, he is able to keep in touch with every member. Over each ten he has a tithe-man appointed to look after them, and over every ten tithe-men is one to whom the tithe-men shall report; and again each ten of these give in their report to a superintendent, who brings all matters requiring his attention directly to Mr. Wanamaker himself. In this way he learns about all cases of sickness, death, affliction, and poverty, and can utilize his time to the best advantage in expressing his sympathy and giving his aid."

The New Song and Service Book, issued by the Unitarian Sunday School Society, is still going on into new editions. About one hundred and twenty-five schools have introduced it. This help for our Sunday-schools was published in May, 1895,—that is, about eleven months ago; and now the eleventh edition will soon be put to press. In connection with this subject of music for the Sunday-school the following extract from the *Sunday School Times* is in place. It is from an article by Mrs. George Archibald, entitled "What are the Children Singing?"

"There is good sense as well as fervent joy and full assurance in the verse which says,—

> 'Come, sing to me of heaven,
> When I'm about to die;
> Sing songs of holy ecstasy
> To waft my soul on high.
> There'll be no sorrow there,' etc.

But, as children are not, ordinarily, about to die, shall their spiritual songs be principally about heaven, and expressive of an intense longing to go there? Yet, when we take pains to notice, we find in Sunday-school hymns a vast amount of rhyme, time, tune, and measure devoted to chanting the desolation of life, the longing for death, and a submissive waiting for release and glory. What could be more unnatural?

"'The home of the soul' may often fitly be the goal of adult longing. But the first

home of the soul is the natural body. Let the children learn to magnify the offices of this body. Let their songs be those which will inspire their souls to use the lips, the hands, and feet, in the service of man, as the children of God.

"Is not a mistaken hymn vastly more pernicious than erring Sunday-school instruction in other forms? For words and time, set together, lay hold on the imagination, emotions, and desires in a powerful way. The child learns them, imbibes their ideas unconsciously, and finds them, long afterward, springing to expression 'from some odd corner of the brain.' Ponder two or three bits at present sung in certain Sunday-schools:—

'Our tender feet must sadly press
The thorny path of life;
Our youthful hearts must feel the pangs
Of hard and cruel strife.
But, oh! this thought shall bring relief,
In heaven God will soothe our grief.

'Little pilgrims here we roam,
Where the ways are dark and wild;
Yet we know a brighter home
Waits for every storm-tossed child.'

Such words should be forever forbidden in the Sunday-school.

"One of God's best gifts to the little child is its joyful anticipation of the life that now is. We have no right to put into its mouth the song of lamentation. Rather give it hymns that teach how the earth, too, is the Lord's, and the fulness thereof. He made it, and saw that it was good,—good enough for man, made in his image."

It has been the aim of the editor of the New Song and Service Book to make both words and music appropriate to young life. He indorses the sentiments expressed above most heartily. EDWARD A. HORTON.

NATIONAL ALLIANCE OF UNITARIAN WOMEN.

A regular meeting of the New York League was held March 6 at the Lenox Avenue Unitarian Church, with an attendance of two hundred, Mrs. Franklin W. Hooper presiding.

After the secretary and treasurer had presented their reports, a letter was read from Mr. Morehouse, acknowledging the receipt of the money collected by the League for the church at Union Springs, N.Y.

Mrs. Bishopric gave the summary of religious news; and Mrs. J. W. Chadwick, in behalf of the Philanthropic News Committee, told of the Brooklyn Guild, their new house, the Maxwell House, and the work accomplished there.

The subject for the day's consideration was "Woman in Municipal Reform." The first paper was by Mrs. Noah H. Chapman, president of the Brooklyn Woman's Club. She first gave a résumé of what women had accomplished in this direction in England and America. Glasgow has six women inspectors on its board of health. They visit from house to house, and accomplish greater results than the men did. Every city should have women on its board of sanitation, she thought; for who cares so much for the condition of the streets, of the sewers, of the water supply, and street lighting, as the mothers?

To-day women are being appointed more frequently as inspectors of schools and institutions of various kinds, and they are fitted to do efficient work in these departments. A teacher was recently asked her opinion of the relative merits of men and women as school inspectors. She replied that she could not compare them,—she never saw the men.

Mrs. Edward Addison Greeley, a student from Oxford and Columbia, presented the second paper. She felt that in these progressive times women must do something with their sprightly brains, that many opportunities were open for women that could be had for the asking, providing the women were properly qualified. She advocated equal salary for equal work, men or women, and quoted a prominent New York gentleman's testimony that the work done by the thirty women stenographers employed by the city was more satisfactory than the same done by men, women being more honest, industrious, and accurate.

Miss Edna S. Doughty, president of the Civitas Club of Brooklyn, followed with an account of what the young women can do in municipal reform. She gave a history of the club, starting from the suggestions of Henry Drummond's "A City without a Church," of the educational work among its own members, and of the philanthropic work they have accomplished in their city.

Mrs. Charles R. Lowell, president of the Women's Auxiliary to the Civil Service Reform Club of New York, led the discussion with a few suggestions. She knew no thorough reform could be carried out until the spoils system was uprooted. This disease, she was ashamed to say, originated in New York, and has spread over all the land. Now what is the remedy? The disease is plain. Reformed civil service is the cure; and, to do this, the merit system must be substituted for the spoils system. Corruption has worked down into all stages of city life. Even the boys know that influence is more potent than good work. It is demoralizing. Mrs. Lowell despaired of reform being accomplished during this generation.

A new generation must grow up, with higher ideals of honesty.

In the debate which followed Miss Putnam thought, with woman's natural instinct for housekeeping, her advice would be of great service in various branches of municipal service, the street-cleaning department, for instance. She cited the success of the Paris system, because this department was absolutely divorced from politics.

Mrs. James Morse added a word to the debate, cautioning women against undertaking work beyond them, but rather to do the small charities that lie near, and not to talk about it too much, but do it.

After a hymn and the Lord's prayer the meeting adjourned. A social hour was passed over the luncheon, coffee and tea being served by the ladies of the church.

ALICE P. JACKSON, *Rec. Sec'y.*

LITERARY NOTES.

Moral Evolution. By George Harris. Houghton, Mifflin & Co.—This is a striking, interest-commanding book. Though not directly theological, we hope it will have a larger circulation than Dr. Gordon's "Christ of To-day"; for it is free from the terrible final confusion of reason and assumption into which, as to a melting mirage, Dr. Gordon led us.

Prof. Harris aims at a very thorough reconciliation of the process of evolution with the highest Christian conceptions of morality. He succeeds well,—not, however, by any vague interpretations of Christian teaching, but rather by relinquishing altogether the irrational dogmas that resist the laws of development. "It is not theology which is disparaged," he says, "but false, irrational theology." He does not believe, for instance, in the virgin birth of Christ; and, while holding that the disciples experienced something which convinced them of the continued existence of their Master after death, Prof. Harris declares, "There is a strong presupposition against the resurrection of a human being." He compares Jesus with men of genius in other fields, as Shakspere, Plato, Raphael, and says, "Genius is always solitary and unheralded." In concluding, Prof. Harris quotes the philosophy of Browning, which is evidently his own: "Man partly is, and wholly hopes to be." The goal of Christianity is the present realization of the ideal.

No book of recent publication is so likely substantially to aid the advance of young thinkers toward the religious philosophy of Unitarianism, and we shall watch with great interest the attitude in which the book is received by our orthodox contemporaries.

It ought to be said that Prof. Harris himself seems not to appreciate the importance of his work on the theological side, but evidently sets his heart upon having made a discovery in a realm where he is really not half so happy; for both in preface and conclusion he calls special attention to the chapter on Self-realization, and says the value of his book, "if it has any, is the recovery of self from the mistaken neglect into which it has fallen at the hands of many philosophers." To us, however, that particular chapter comes more dangerously near to tempting us to walk upon quick-sand than any other part of the discussion. Prof. James, in his "Psychology," says, "Each of us dichotomizes the Kosmos in a different place"; and any one who has read that famous chapter on "Rivalry of Different Selves" will surely be warned against this fascinating but dangerous digression of Prof. Harris's into the most puzzling puzzle of psychology.

International Critical Commentary.—Mark. By Prof. Ezra P. Gould. New York: Charles Scribner's Sons.—Biblical students rejoice over each volume of this admirable commentary. This upon Mark is the fourth in the series, and one in which unusual interest centres; for, while Mark is admittedly the principal source of both Matthew and Luke, as we have those Gospels, yet there is really no critical commentary available in the English language.

This volume contains, besides the brief introduction, valuable preliminary chapters upon the person and principles of Jesus; the Gospels compared in the second century; a review of the recent literature upon Mark; a statement of sources of the text. The notes are remarkably clear, unconfused, and to the point; while the indexes are just what one usually looks for in vain. This volume is likely to add very materially to Prof. Gould's reputation, not only in scholarship, but in literary power. We regret, however, that he exhibits a tendency to depart from the declaration of the general editors,—that these volumes shall be "free from polemical and ecclesiastical bias." As he is a professor of New Testament literature in an Episcopal divinity school, it is quite natural that Prof. Gould should try to believe in the resurrection and other miracles; but it would seem unnecessary to so far depart from the critical attitude as on page 308, where, in discussing "the resurrection," it is said, "The difficulty with this part of the history is that Matthew and Mark give one version, Luke another, the Acts still a third, and 1 Corinthians a fourth." But "The testimony of Paul is invaluable here. He writes his account about A.D. 58; and we know he had

intercourse with both Peter and John and James, who are named by him as among those to whom Jesus appeared after his resurrection. This first-hand testimony to the facts of the resurrection entirely outweighs any discrepancy in the details." Prof. Gould's "ecclesiastical bias" has considerable vitality, if it can hold up this as sound criticism, especially the declaration of first-hand testimony.

This tendency is, on the whole, not obtrusive, however; and we think some one else, and not Prof. Gould, has slipped in upon the title-page the little halo "St." before good Mark's manly designation, for everywhere else throughout the volume we read plainly "Gospel of Mark."

Agnosticism and Religion. By Jacob Gould Schurman. New York: Charles Scribner's Sons.—A small volume, but of condensed thinking. It really contains three separate essays, written for different occasions. One on Huxley, by far the longest of the three, is an elaborate study of scientific agnosticism, with an admirable conclusion in a comparison of the scientific recluse's convictions with those of the man of action engaged in noble struggle, such a man as Lincoln.

In the second essay President Schurman attacks philosophical agnosticism, and shows with satisfaction the "baselessness of this dogma which is seemingly so modest, yet really so presumptuous."

The last essay deals with spiritual religion, its evolution and essence. "Our generation has initiated the most important reform since the Reformation,—the substitution of the spiritual religion of Christ for the speculative religion of Christendom."

Visions and Service. By William Lawrence. Boston: Houghton, Mifflin & Co. The Bishop of Massachusetts, who was for ten years resident in Cambridge as dean of the Theological School and frequently preacher to Harvard University, came into intimate contact with the university students; and this volume of sermons is especially intended to meet the needs of young men at the gate of life.

The subjects are all of a direct, forcible, practical nature, and the manner of presentation is earnest and extremely lucid; but there is no mistaking the source or the aim of every one of these discourses. They come from the bishop, and are intended to knit the young men to the Church. All the assumptions of the Episcopal creed are taken for granted. In spite of the title of the volume, there is no "vision." Instead there is plenty of dogmatical teaching, which seems given with a good deal of the air of authority so natural to a bishop.

The Supply at St. Agatha's. By Elizabeth Stuart Phelps. Boston: Houghton, Mifflin & Co.—The publishers have issued in most pleasing and dainty form, with three or four illustrations, this powerful story. It is in the pure, strong tone in which Mrs. Ward wrote "A Singular Life." The story is very brief, centring about a single incident,—the mystic appearance of presumably the Lord Christ in the pulpit of a fashionable modern church.

The *New World* for March begins the fifth volume of this strong liberal review with this attractive table of contents: "Octavius Brooks Frothingham," Thomas Wentworth Higginson; "Miracles and Christian Faith," John E. Russell; "Thomas Henry Huxley," John W. Chadwick; "The Religion of the Manchu Tartars," C. de Harlez; "Tendencies in Penology," Samuel J. Barrows; "Paul's Doctrine of the Atonement," C. C. Everett; "Leibnitz and Protestant Theology," John Watson; "The Preprophetic Religion of Israel," C. H. Toy. Some sixty pages of reviews of notable books are contributed by specialists of eminence.

A very appropriate memorial pamphlet has been issued by the Westminster Congregational Society of Providence, R.I., reciting the action of the society following the death of its former pastor, Rev. Augustus Woodbury, and reporting in full the memorial service held in the church Dec. 15, 1895. An admirable portrait of Dr. Woodbury is included in the pamphlet.

The choice reward of a true man's work is not the applause of the street, which comes and goes, but the pride of them that love him.—*Ian Maclaren.*

The kingdom will not bloom for some until it blooms for all. Human nature cannot be saved in spots. Salvation is for everybody before it can be sweet, sure, and satisfying to anybody.—*J. Ll. Jones.*

All our progress is an unfolding: thou hast first an instinct, then an opinion, then a knowledge,—as the plant has root, bud, and fruit. Trust the instinct to the end: it shall ripen into truth, and thou shalt know why thou believest.—*R. W. Emerson.*

When the insight of faith perceives the personality of God, all the faculties, all the senses, all the experiences, all the worlds, bring their confirmation. God becomes real, religion becomes real, immortality becomes real; and all doubt is at an end.—*Mozoomdar.*

CHILDREN'S CORNER.

THE THREE ANGELS.

A Sermon for Children, written for the "Unitarian" by Rev. L. D. Cochrane.

Once upon a time three angels met upon one of the porches of heaven. The brightest of the three was called Love, the plainest one was named Truth, and the tallest one bore the name of Righteousness.

After their usual pleasant greetings, Righteousness said: "I have just heard another bad report from the earth, about how those people act. I don't believe they do anything right."

Then Truth lifted her clear white face and replied, "The pity of it all is the fact that these children of the earth do not know any better."

These last words were hardly spoken when Love, who had been walking toward the farther end of the balcony, quickly turned around, and said, "Oh, then, let us go down there and teach them what is true, good, and right!" They all were willing to go, and accordingly went to the King of heaven; and he gladly said, "Yes, go, and I will do all I can to help you to make my children on the earth better." He gave them his blessing, and they started on their long flight to the earth.

As soon as they had reached the earth, Love and Truth went around among the people, telling them to come to Jura Hill, and at that place three speakers would tell them some things it would be well for them to know. On the appointed day the people came in great numbers. Truth spoke first, telling them in her simple manner the real way to be happy. Righteousness followed, urging them with strong words to live uprightly. And, finally, Love, in her sweetest tones, talked to them of the good life. After Love sat down, the people said, "That, surely, is the way of life; and so we will do, but first let us hear our leaders." And they all shouted, "Let's hear Mighty-fist, Mighty-fist!" Then a rough-looking man came forward, and said, for his part, he would rather go on as he had been going.

At this point every one called for Mrs. Snobery. A tall, angular creature dragged her long length to the platform. Truth said to her companions, "It looks as though all the pretty birds in the woods had been killed to furnish feathers for her headdress." The tall woman began: "Do these intruders expect you and me to give up our old, time-honored ways, to take up these new-fangled notions? It is preposterous. No, we never will!"

After this speech the people all went away, some going with old Mighty-fist, and the rest followed after Mrs. Snobery.

"Ah," said Love, "I did think some of them would come with us." Truth, Love, and Righteousness walked down by the river's edge, and considered what they would do next. Finally, Truth broke the silence with these words: "The fact is, these ignorant creatures do not know what is for their own good. They need to be taught the right way of life. There is nothing in nature to teach them even the form of truth, love, and righteousness as there should be." To this Righteousness said: "That is so. The pine-tree is tall enough, but it is too narrow for a pattern to build a man after. The oak is broad enough, yet it has not sufficient of height. I will change myself into a tree which shall be a model after which they may know how to stand."

Righteousness became smaller, and smaller still. At last it was as a little acorn. It burrowed itself in the ground, and soon sent a small root down into the earth and a tiny twig up into the air. It became a tree as high as the pine and as broad as the oak. With its light gray trunk and its great green leaves it was a beauty to behold. It was the tulip-tree.

The angel Love, seeing the wonderful change of her companion, said, "I, too, will become a plant." She became very small, and like the first soon was fast rooted in the ground, a little space from the tree. There she grew into the beautiful rose-bush, and was all aglow with roses. But before this time Truth had changed herself into the white lily, and quietly nestled down between the tree and the rose. After a little time the great tulip-tree was in blossom.

For some time no one lifted his eyes high enough to see the big white and yellow blossoms on the tree. But at last a little girl saw them, and looked up in wonder at their beauty. Others were now attracted to the tree, and looked with her upon its grandeur. The more they looked upon it, the more they straightened up out of their animal position into upright men and women, boys and girls.

The rose loaded its perfumes upon the wind, and the wind carried them to others of the people who came in search of the cause of these sweet odors. The hate of those who found the wonderful bush was changed to warm love. Some filled their hands with the red blossoms, and bore them back to those weak and ill at home who could not come. All who learned to love the lily became each day purer-minded, till with clear eyes they could see what was true and what was false.

But, just when it seemed that all the people might turn from their bad ways, the beautiful season of the tree, the lily, and the rose, was coming to an end. The people exclaimed, "Alas! the winter will soon come when these friends can help us no more!" Truth looked up to her companions, saying, "Let us live hereafter with the children of the earth." She left the lily, saying as she went: "Little flower, I leave you to go on from this time alone. But I leave with you some of my own pure nature. I leave with you some of my power of endurance. You will be beaten down by the storms. You will be trodden under foot. But you will always come forth again clothed in the same pure whiteness." So saying, Truth took up her abode in the *head* of man. Love came out of the rose, though, I think, leaving some of her goodness behind; and she made her home in the *heart* of man. Then said Righteousness, "It seems all the noble places in man are occupied by Truth and Love. Where can I make my home?" The King of heaven, hearing these words, replied, "I will prepare a home for you." The King made a beautiful room in the *soul* of man, calling it the Chamber of Conscience. This he gave Righteousness for a home. Whereupon Righteousness bade farewell to the tulip-tree, saying as he went, "In form thou shalt always be like me."

Children, this is my little sermon to you. I only wish to add that the three angels, Truth, Love, and Righteousness, liked their new homes pretty well, and have lived in them from that day to this. These three angels are living in each of you, and are trying to make you as true to the Great King's laws as the lily, as lovely as the rose, and as upright as the tulip-tree.

Baby's Journey.

Every evening baby goes
Trot, trot, to town,—
Across the river, through the fields,
Up hill and down.

Trot, trot, the baby goes,
Up hill and down,
To buy a feather for her hat,
To buy a woollen gown.

Trot, trot, the baby goes:
The birds fly down, alack!
"You cannot have our feathers, dear,"
They say: "so please trot back."

Trot, trot, the baby goes:
The lambs come bleating near.
"You cannot have our wool," they say;
"But we are sorry, dear."

Trot, trot, the baby goes,
Trot, trot, to town.
She buys a red rose for her hat,
She buys a cotton gown.

—*Mary F. Butts.*

Good Horse Language.

I had a colt at one time, and taught him to say "yes" and "no" by nodding his head.

I would ask him: "Have you had your oats?" If he had, he would nod his head up and down. I would then say, "Do you want more?" He would again bob his head up and down. If he had not been fed, he would shake his head from side to side. Then I would say, "Do you want some?" and he would shake it up and down.

The horse Dick was kept in a box-stall, and had a full-sized house window to look out of. In the morning, just as I came in sight, Dick would be at the window watching, and the instant he saw me would neigh.

In time I fixed a clock to ring an electric bell for feed-time. Dick would be standing watching through the window, everything quiet. Suddenly the bell would ring, and almost at the same instant Dick's neigh would be heard. It was good horse language, easily understood.—*Francis W. Underwood.*

NEWS FROM THE FIELD.

It will be seen by reference to the cover that we are keeping an *index* to every item of news from our churches. At the end of each year that index is given to every subscriber, so that references to what has taken place in any society can easily be made.

Has your church an item of news in this number of the *Unitarian?* We should be glad to have you represented, and will gladly publish every month any announcements, notices, or news which you will send us. The *Unitarian* is a parish paper, and its interest is in every parish.

Athol, Mass.—One of the pleasantest events in the history of the Second Unitarian Society was the reception given at Unity Hall, February 20, to the pastor and his bride. The hall was tastefully decorated for the occasion. The officers of the "Merry Twenty" received with Mr. and Mrs. Horst, the other members of this wide-awake organization acting as ushers. Many people, both inside and outside of the society, embraced the opportunity to pay their respects to Mr. Horst and the lady who won all hearts by her sweet and unassuming ways. Refreshments were daintily served by the Unity girls.

The annual report meeting was held, as usual, a week previous to the parish meeting. The various committees presented full and interesting reports, showing there had been much social activity, as well as financial prosperity, the past year. At the parish meeting fifty-seven new members were enrolled on the parish list. Sunday evening, March 8, memorial services in honor of Gov. Greenhalge were held. Nine persons were received into the guild by the right hand of fellowship the same evening.

Augusta, Me.—For the past two years Rev. E. E. Newbert has been studying "The Evolutionary History of the Earth and Man," with a class of about one hundred people. The lectures, numbering twenty-two, have been held on Sunday evenings, illustrated with a stereopticon. Monday evening, March 9, Mr. Newbert gave a summing up of the whole course in a public lecture before an appreciative audience. This general epitome was illustrated with more than eighty select views. The interest in scientific study has been much stimulated by this course. Mr. Newbert has been invited to give four lectures on the topic, under the auspices of a high school in a neighboring town. The Maine Library Association met in Augusta, March 12. In the evening the delegates and friends were entertained in the Unitarian church and parlors. The pastor lectured before the association and representative people of the city on "Books and Reading." After the lecture the ladies served a delicious lunch.

Bernardston, Mass.— Rev. Richard Birks of Pittsfield, who has supplied the pulpit of the Unitarian church the past three Sabbaths with acceptance, has been invited to become its pastor, and will enter upon his duties at once, and will remove his family about the 1st of April. The ladies' social circle of this parish celebrated its fiftieth anniversary on March 7 at the parlors of the church. The exercises consisted of an address of welcome by Mrs. D. Cronyn, report by Mrs. L. M. Chase, prayer by Rev. S. Barber. Letters were read from a number of former residents who were members. After short addresses from those present a bountiful dinner was served to all.

Brooklyn, N.Y.— First Church: The ministers had an active month in February, both Mr. Eliot and Mr. Porter preaching twice on each Sunday. Short vesper services were held in the Pierrepont Street Chapel every day during the last week of Lent, at five o'clock in the afternoon. The services did not exceed half an hour in length. Mr. Eliot's series of brief addresses, on themes suggested by the last days of Jesus, were impressive and memorable.

—Second Church: The tea-party at Johnston's Hall on February 21 was a social and financial success. The net proceeds were $700, half of which goes to the Brooklyn Guild Association. On Sunday, March 8, Mr. Chadwick preached in exchange with Rev. A. M. Lord of Providence, on the following day he spoke for the Unitarian Club of that city, and on Friday for the Essex County Unitarian Club. On Sunday, March 15, the pulpit of the Second Church was supplied by Rev. William I. Nichols, secretary of the Bureau of Charities.

—Unity Church: It was twenty-seven years the first Sunday in March since the only minister Unity Church has had, Rev. S. H. Camp, preached his first sermon in the pulpit, little thinking at the time that he might become the minister. The guild has been active, holding its meetings every other week. Its Lend a Hand Committee has given some charming entertainments at the various homes for the aged. A large box of clothing has been sent by the Benevolent Committee to the Children's Aid Society. This box was filled with contributions from the Sunday-school children.

Buffalo, N.Y.—Rev. T. R. Slicer announces a course of four lectures upon the subjects named below, being literary studies of the meaning of life as it appeared to the Greek, the Persian, the poet of the early years of the present century, and the poet of yesterday and to-day: "'Œdipus, the King', Sophocles: Inevitable Fate"; "'The Rubaiyat,' Omar Khayyám: 'The Ethics of the Dust'"; "'Prometheus Unbound,' Shelley: Reason against the Gods"; "'In Memoriam,' Tennyson: Love's Struggles with the Cruelty of Nature."

Chicago, Ill.—First Church: The last of February Mr. Fenn went to Lawrence, Kan., where for a week he preached to audiences constantly increasing in size and enthusiasm. On the Sunday he was absent the First Church had the pleasure of listening to Rev. George Batchelor, who was then returning from his Western trip. On the following Wednesday the church gave a reception for Mr. Batchelor, to which all the Unitarian congregations in the city and suburbs were invited. Toward the end of the evening there were informal talks. Mr. Batchelor spoke encouragingly of the outlook for the denomination in the Far West and in Chicago; and he was followed by Mr. Effinger of Chicago, Mr. Southworth of Duluth, Mr. Gould of the Western Conference, and Mr. Bulkeley of Unity Church. On the evening of February 28 very successful amateur theatricals were given in the church parlors by three members of the church. About $100 was realized from the entertainment, $75 of which will be added to the charity fund which Mr. Fenn has in charge, and the remainder of which will be spent for denominational purposes.

—Unity Church: During the past month there have been two meetings of the study class, which is considering the growth of liberal thought from the earliest times. At these meetings interesting papers were presented, dealing with the life and influence of Ralph Waldo Emerson and Dr. Hedge. A section of the Civic Federation, which is working to bring about the political regeneration of Chicago, holds bi-weekly meetings in the club-room of Unity Church. Mr. Bulkeley and others of the church members are actively interested in the work of this section. On March 15 Mr. Bulkeley and Mr. Blake exchanged pulpits; and the members of Unity Church listened to a helpful and uplifting sermon, with the words of Saint Paul, "Be ye perfected," as a text.

Cincinnati, Ohio.—Unity Church: The innovations which Rev. Mr. Gebauer has introduced into this society are beginning to show favorable results. Never has the outlook been as hopeful as at present. The attendance at both Sunday-school and church is steadily increasing. Mr. Gebauer's sermons have found so much favor that there is a movement on hand to publish them monthly in pamphlet form. Unity Church Culture Club, recently founded, has an enthusiastic membership. The religious poems of Robert Browning are being studied, and the work is attracting outsiders. The most original work of Mr. Gebauer has been establishing "Neighborhood Circles." His parishioners being scattered on both banks of the Ohio, over a dozen suburbs and villages, besides in Cincinnati proper, he has conceived the idea of making one home in each of these districts a social centre, at one or the other of which every two weeks there is a gathering of all the members and friends of the church in the neighborhood. The meetings which have been held thus far have been most successful.

Concord, N.H.—From the Year Book of the Second Congregational Society we print the following extract:—

"*Dear Friends and Parishioners,*—The issue of this little manual is coincident with the fourth year of our work together. The purpose of this Year Book is to indicate our aims, our needs, and our hopes as an organized society of men and women pledged to the support and propagation of the religion of Jesus.

"We have done good work in the past three years. Our membership is steadily increasing and our influence enlarging, but we ought to do more and better work in the future. In these days, when old traditions are crumbling and the new truth is sometimes misunderstood, it is our duty to be vigilant, aggressive, outspoken, and courageous. No great cause was ever crowned with victory without the patient, persistent, and cheerful service and sacrifice of its adherents. If the realities of the religion of Jesus are to be disentangled from the crude and obsolete traditions of the past, and their spiritual and ethical influence made effective and helpful in the religious, civil, and personal affairs of this modern world, every man, woman, and child connected with this Second Congregational Society must become an earnest and unfaltering *missionary*, inspired and guided by the faith and sympathy and love which characterized 'the mind of Christ.'

"With this spirit, and working *together*, we can enlarge our borders and help the world. Without this spirit we may cumber the ground and drag out a feeble existence; but we shall fail to discharge the responsibilities and be inspired by the successes of our God-given mission to the present needs of the present day.

"'With malice toward none and charity toward all,' let us each highly resolve that from henceforth we will be more earnest and unceasing in our efforts to make the Second Congregational Society of Concord a power for truth, righteousness, and love.

"Unitarian principles were never so wide-spread. They are intrenched not only in our own circles, but in all the centres of light and influence throughout the literary, scientific, and religious world.

"Speak to the children of Israel, that they may press forward!

"FRANK L. PHALEN."

—A union patriotic service in honor of Washington was held in the Unitarian church Sunday evening, February 23. A large audience, representing nearly every denomination, filled the pews. The platform was decorated with the national colors, and patriotic selections were rendered by the choir. Rev. John Vannevar, pastor of the Universalist church, conducted the devotional part of the service; and Rev. Frank L. Phalen delivered a stirring address on "Washington, the Patriot."

The annual meeting of the society was held on Tuesday evening, March 3, in conjunction with the monthly meeting of the Parish Fund Society. At 6.30 a supper was served to a large company in the dining-room, soon after which the parish was called to order to transact the business of the annual meeting. The reports of the prudential committee and treasurer were submitted, and were highly gratifying. The following officers were elected: moderator, Col. C. C. Danforth; prudential committee, Frank S. Streeter, Louis C. Merrill, George F. Underhill, Mrs. William W. Hill, Miss Mary A. Downing; parish clerk, Thomas B. Little; treasurer, George A. Foster; treasurer of church debt offerings, George L. Stratton; auditor, Col. Solon A. Carter. Reports were made of the condition of the various auxiliary organizations of the church, all of which were of an encouraging nature.

At the annual meeting of the parish on March 5, 1895, it was unanimously voted to give the congregation an opportunity each week to make a voluntary offering for the reduction of the debt on our beautiful church. This happy plan for reduction of the church debt was originally proposed by our pastor, Rev. Frank L. Phalen. Mr. George L. Stratton was elected treasurer of the fund; and the society is greatly indebted, not only to the pastor for pointing the way, but to Mr. Stratton's zeal and faithfulness in carrying out the suggestion, by which the debt has been already materially reduced, the report of the prudential committee for the year ending March 1, 1896, showing the sum of $1,700 applied on the church debt, $1,000 of which was received from the Sunday offerings.

The young ladies of the society conducted a most enjoyable entertainment in Grand Army Hall on the evening of March 5, the principal feature of which was the "living magazine," being a series of tableaux illustrative of well-known prose and poetical selections; and the "magazine" concluded, as all magazines do, with advertisements, in which many of our local industries were represented. Dancing closed the entertainment, which was in all respects a complete success.

England.—CROYDON: Under the heading of "A Sermon of the Week," the Croydon *Daily Mail* says: "No addresses of a moral and theological order can well be more striking in a general way than those delivered on Sunday evening at the Free Christian Church by Mr. J. Page Hopps. Mr. Hopps has long since learned that every true word is the word of God, and that every true work is his work. It is this, more than aught else, that has tended to make the sermons and writings of Mr. Page Hopps so widely valued and so splendid in their influence. It is not strange to us that many who have entered his church have found a vital solace from his earnest words and clear, irradiating faith, that sees beyond and above the sorrows of this life into that which is distant and sorrowless and led by love alone. In his evening addresses for February, Mr. Hopps has chosen to teach the lesson that religion is the poetry of life. It is a noble lesson, and in this instance nobly taught."

—KILBURN AND MAIDA VALE, LONDON.—On Saturday afternoon the new Congregational Hall which has been built in Quex Road, Kilburn, as a preliminary to the erection of a permanent Unitarian church, was dedicated and opened for service by Rev. Brooke Herford, D.D. The congregation, numbering one hundred members, under Rev. J. E. Stronge, has hitherto met at the Kilburn Town Hall, and, more recently, in temporary premises in the High Road. The following architectural notes will be of interest:—

The new Congregational Hall is the first part of the design, which is for a church to accommodate four hundred worshippers; and such hall, when the church is erected, will become the school-room or hall attached to the church. It is fifty-two feet in length by twenty-eight feet wide, and is built in five bays, with an open timber roof, the ceiling of the same being plastered. One bay of the hall has been divided off by a glazed screen to form a committee and cloak-room; and without this bay there is still accommodations for over two hundred worshippers. The hall is approached by a porch with double doors to prevent draught as much as possible. Externally, the building has been executed in red bricks, with a red tile roof, and in domestic Gothic in treatment of a simple character.

—RICHMOND.—The annual meeting of the congregation which has hitherto worshipped in Channing Hall, Friar's Lane, but which will move into its beautiful new church in Ormond Road next month, was very encouraging, Rev. Silas Farrington presiding.

The annual report, which was adopted on the motion of Mr. G. H. Condy, noted that all the resources of the congregation had been centred during the past year upon the building operations and the cost of them, but that, in spite of death and removal, there was a slight increase of subscribing members. £3,900 of the needed £5,000 has already been raised, and, in addition, about £240 toward the cost of a good organ. Special thanks were voted to the treasurers, Lady Roscoe (for the building fund) and Mr. James Marshall, to Lady Wilson, who has acted as librarian, and Miss Blatch, upon whom the chief burden of the musical arrangements has fallen, to the indefatigable honorable secretary, Mr. G. H. Edwards, to Mrs. Farrington, Mrs. Lee, and Miss Lee, and to the other officers. On the proposition of Mr. Marshall and Councillor Wilkes Smith the London District Unitarian Society and the Ministers' Sustentation Fund were also thanked for their grants. Business over, Rev. W. G. Tarrant delivered an inspiriting little address. Mr. Farrington also spoke of the brighter prospect, and recognized the generous way in which his own work had been supported.

—WANDSWORTH, LONDON.— There was a good attendance at the annual meeting. The reports showed that the affairs of the congregation and allied institutions are prospering; and a resolution was passed, thanking the minister, Rev. W. G. Tarrant, for his services. Mr. C. Fenton was re-elected secretary; and Mr. H. B. Lawford was appointed as treasurer, in succession to the late Mr. G. Lawford, his father, who had been treasurer from the founding of the congregation in 1882. Rev. Dr. Herford, who visited Wandsworth for the first time on this occasion, gave an address which was warmly appreciated.

—WOOLWICH.— On Wednesday, January 8, a very successful social gathering was held in the Masonic Hall, Plumstead. There were about eighty people present. Our principles were clearly explained to the strangers present in a telling address by the minister. Our correspondent says: "There is a great deal to be done in the neighborhood, not only in spreading our principles abroad, but also in making people acquainted with the existence of Unitarianism. Many a time have we been told by intelligent men that they never knew anything until recently of such a cause as ours. This is not very creditable to the good people who croak in easy chairs over the decay of Unitarianism. We want churches alive to the enormous responsibilities of their existence. We are trying to make the Woolwich church an aggressive one, and we are glad to say that we have every encouragement to accomplish the end in view."

Evanston, Ill.—The Unitarian church in this city had a sale recently by which the sum of about $75 was cleared, and a very pleasant evening was spent by the people. This society holds its own, notwithstanding the fact that it has lost, during the four or five years of its existence, all of the families with which it started save two. It would be quite a large organization if no one had moved away during that time; and, as it is, it has increased its members somewhat.

Gouverneur, N.Y.—Mrs. R. H. Davis of New York and Mrs. Joseph Curtis of Rochester, both well known as officials of the Women's National Alliance, visited the new society at Gouverneur, N.Y., on March 1. Mrs. Davis preached in the morning on "Some Unitarian Affirmations," and in the evening she and Mrs. Curtis addressed the congregation on "Methods of Unitarian Work." On Monday afternoon there was an Alliance meeting held by the women of the society.

Hopedale, Mass.—The parish reception held on Thursday evening, February 20, was pronounced by one and all of the large number in attendance to be a great success. The committee in charge had made ample and complete preparations, the rooms were beautifully decorated, and the programme, after the general greeting, was highly enjoyed. The pastor, after a few words of welcome, briefly reviewed the present condition of the parish and the general course of the year's work. Rev. T. E. Chappell of West Upton was then introduced, and spoke in a most helpful and suggestive manner upon "The Ideal Layman." Rev. George W. Kent of Worcester followed with an address upon "Loyalty to the Parish."

The supper Wednesday night, February 26, was in charge of Mrs. Charles Lapworth, Mrs. Henry Kinsley, and Mrs. Dr. Fish, and was well attended. Mr. Bracken and George Stimpson provided the evening's entertainment, consisting of selections on guitars and mandolins by six gentlemen, reading of a selection by Miss L. B. Bancroft, singing by a gentlemen's quartette, Messrs. Scott, Stimpson, Bracken, and Davenport, a farce, "A Sovereign Remedy," concluding with a unique musical selection by Charles Nichols in costume, he playing on both the harmonica and guitar at once.

Hyde Park, Mass.—The regular meeting of the Unity Club was held in the vestry of the Unitarian church, Tuesday, February 25. The subject of the evening was "The Latest Results in Occult Science." The fifth in the series of vespers was held Sunday, March 1, at five o'clock. The choir was assisted by Dr. E. L. Jordan, soloist. A short sermon by the pastor, Rev. A. G. Pettengill, followed the responsive and Scripture reading. March 10 Rev. Mr. Pettengill read a paper before the Unity Club. The subject was "Norumbega."

Ithaca, N.Y.—Rev. C. M. Tyler, Professor of the History and Philosophy of Religion, delivered here a most interesting lecture on "Religion and Æsthetics." He contrasted the æsthetic with the ethical basis of religion. The true, the beautiful, and the good have all helped humanity; but the beautiful has not been so potent a force as the good in human development. Poetry cannot long be put in the place of religion, nor can æstheticism usurp the place of morality. Lovers of beauty sometimes disperse in remorse: romanticism sometimes develops into moral laxity. The realistic fiction, so common in our own day, is degrading. Culture seems satisfied with vivid photographs of wickedness. The moral judgment of a true Christian cannot be blind to the faults of heroes. The beautiful must not be sundered from moral duty. Æsthetic ethics yields too much to undisciplined nature. The morality of literary circles is often depraved because of a lack of the purification of the will. Morality is more than mere culture. The human soul needs to find the centre of volition not in man, but in God. The æsthetic culture which makes a man feel above his fellowmen is a false culture. The mere acquaintance with virtue and vice, as in Schiller, does not make moral firmness. The school of Schiller is still standing before the temple of Minerva. Human nature, to reach its highest worth, must have a fulcrum outside of itself, not in its own culture. Philosophy does not make the will firm. Philosophy and psychology together know no better than common men what duty is. Mere speculation does not give us the secrets of life. Common reason and common sense are the best guides. Our men of action seize at once the great verities of moral duty. Moral strength cannot be gained by an outward look at the world of beauty, but by an upward look. The Christian is hopeful to the last. Live unto Christ, and lose yourself, that you may find yourself. What is beautiful and sublime is good so far, but duty is more than these. The Literary Section held a public meeting, which was well attended and very interesting.

Mrs. Mary A. Davis of New York addressed the Women's Alliance. The new Unitarian movement at Union Springs was spoken of, and an earnest tribute was paid to the helpfulness and encouragement extended to that movement by the pastor of this church. Mrs. Davis further said that the members of a church seldom realized the work done by a pastor in many directions, and often outside of the work which came under their personal observation. The necessity for a programme of work was pointed out, and also that it should be felt that nothing should be allowed to interfere with the attendance at the meetings. The Alliance here has always worked with a hearty good will, and has accomplished a great deal. In the evening Mrs. Davis delivered a lecture in the church on "Some of the Unitarian Positives." The attention of the audience was first given to Mrs. Oliver, who made some preliminary remarks, calling attention to the necessity of the concentration of forces, and pleading earnestly for the co-operation of all women interested in the upbuilding of the liberal movement in this place. Mrs. Davis then gave a most helpful lecture on "Some of the Unitarian Positives." Mrs. Davis affirmed that the questionings of religion were never so deep and earnest as to-day. We are all seeking a living religion.

Rev. R. H. Spencer preached on "The Nature, Origin, and Use of Evil." The sermon was afterward discussed in the Ethical Class, serving to bring out many helpful thoughts. Dr. Peabody of Harvard, the Sage college preacher, occupied the Unitarian pulpit in the evening. Seldom have we listened to such a noble, inspiring sermon. The large audience seemed to reach out for each word of the speaker. Many were the earnest words of appreciation heard after the meeting. The most eloquent praise, however, was perhaps the silence of those whose hearts were too deeply touched for words. There seemed to be an earnest desire on the part of more than one that the noble discourse might go on and on, keeping us in the pure and lofty atmosphere into which it had lifted our ideals.

Keokuk, Ia.—Rev. W. A. Pratt has accepted a call to the church at Colorado Springs. Mr. Pratt has been a vigorous worker, and his efforts have brought new life into this society.

La Salle, Ill.—The First General Convention of the Free Religious Federation was held here March 26 and 27. The programme was as follows: address of welcome, by F. W. Matthiessen, mayor of La Salle; "The Subtrahend," by Rev. L. J. Duncan, minister of Church of Good Will, Streator, Ill.; "The Remainder," by Rev. Caroline J. Bartlett, minister of the People's Church, Kalamazoo, Mich; "The Multiplier and the Product," Rev. Jenkin Lloyd Jones of Chicago. Friday, March 27: 9.30 A.M., meeting of directors and officers; 10.30 A.M., business session,—(*a*) secretary's report, (*b*) reports from the field, (*c*) adoption of constitution, (*d*) general business; 2 P.M., platform meeting,—"Free Religion," by Rev. A. W. Gould, secretary Western Unitarian Conference; "Its Application: A Symposium" (fifteen-minute speeches), (1) "In the Home," Rev. W. A. Colledge, Aurora; (2) "In the Church," Rev. A. N. Alcott, Elgin; (3) "In the State," John E. Williams of Streator; (4) "In Literature," Alvin Joiner of Polo. Other addresses by Rev. R. B. Marsh, Peoria; Rev. H. C. Hoff-

man, Bloomington; H. L. Green, editor *Free Thought Magazine;* Dr. Paul Carus, editor *Open Court;* Rev. Thomas P. Byrnes, Manistee; Otto Kieselbach, Mendota; J. L. White, Leonora; E. C. Hegeler, La Salle; W. C. Picking, Lostant.

Manistee, Mich.—Rev. T. P. Byrnes, who is chairman of the missionary committee of the Michigan Conference, has been very actively pushing the Unitarian work in several new centres. In Traverse City Mr. Byrnes recently conducted two successful services, of which the local paper says: "A small but intelligent audience attended the lecture at Montague Hall last evening, and felt amply repaid for braving the cold to do so. Men of Mr. Byrnes's ability have not often visited Traverse City, and those who listened to his words of earnest eloquence expressed the desire to hear him again to-night. No thinking man or woman can fail to find food for thought in these lectures, whether they accept all of his conclusions or not. The subject this evening will be 'The Affirmations of the Liberal Faith.'"

Minneapolis, Minn.— Rev. Howard MacQueary is making a strong forward movement in the Universalist church here. His course of morning sermons, devoted to the teaching of Jesus in the light of modern thought, is attracting many thoughtful hearers; and the evening themes, upon the social and industrial problems of to-day, are full of practical interest. The Sunday-school is rapidly increasing. The Young People's Union has also made a splendid beginning.

New London, Conn.—Over a thousand people filled floor and gallery of the largest hall in New London, Sunday evening, March 8, to hear a sermon from Rev. Robert Collyer. All were eager to see once more the genial and eloquent preacher, and most were eager to know what would be said for Unitarianism. Mr. Collyer took for text and for type and symbol of the true life and religion the heavenly city, which lies four-square. He preached with his old-time vigor and at considerable length; but the audience, deeply interested, would have listened gladly for some time longer. It is not easy to satisfy the longings of a Connecticut congregation for knowledge of liberal Christianity. The entire State seems alive to our thought, whether it be called Unitarianism or New Orthodoxy.

Oak Park, Ill.—The twenty-fifth anniversary, reception, and banquet of Unity Church organization, Oak Park, Ill., was celebrated on Friday evening, March 6. Rev. R. F. Johonnot is the valued pastor of this thriving parish. Never in the history of the church has there been such an enthusiastic and harmonious gathering. About two hundred and fifty members and friends from other churches in the pretty suburb attended the reception in the body of the church from six to seven o'clock. Shortly after all repaired to the parlors below, where seats were assigned around most tempting tables, decorated with beautiful flowers, and admirably waited upon by the young ladies and gentlemen of the church. About 8.15 Mr. Dwight Jackson, chairman of the banquet committee, introduced Rev. R. F. Johonnot as the first speaker, who delivered a most appropriate address. The programme then was as follows: historical sketch of Unity Church, Mrs. Phœbe M. Butler; reading of letters from ex-pastors, Miss Emily C. Currier; address, Dr. A. J. Canfield; address, Mr. T. J. Skillin, chairman of the board of trustees; salutations, Dr. J. S. Cantwell and Rev. T. B. Gregory; address, Rev. Celia P. Woolley; fraternal greetings from the local pastors,—Rev. R. H. Pooley, Methodist Episcopal church; Rev. Francis H. Rowley, First Baptist Church; Rev. W. A. Bartlett, Second Congregational Church. Then followed short speeches by charter members; and the programme closed with the hymn, "Blest be the Tie that binds." When Mr. Skillin announced that $2,600 had been raised for the new church organ, some one started the hymn, "Praise ye the Father, from whom All Blessings flow," in which all heartily joined. Much credit is due Mr. T. P. Giddings, choirmaster, and Miss Belle Skillin, chairman of the Entertainment Committee, for this organ fund.

Rev. Robert Collyer sent a most loving letter of regret, and enclosed a "widower's mite" for the new organ. The ex-pastors present, by letter, were Rev. J. W. Hinds, Rev. H. D. L. Webster, and Rev. Augusta J. Chapin, now abroad. Rev. C. S. Hoyt of the Presbyterian church sent a kindly letter of regret, occasioned by the sickness of his child. All rejoiced in having Mr. E. W. Hoard present, who was seated in a roller-chair in the centre of the room; and also in the presence of Mr. E. O. Gale and wife, who hastened all the way from California to attend. Mr. Gale read an admirable original poem written for the occasion. GEORGE M. KENDALL.

Oakland, Cal.—We have been privileged to hear two brethren from without during the month,—Rev. George Batchelor, secretary of the American Unitarian Association, who preached a most admirable sermon, and Rev. A. J. Wells, the newly elected pastor of the Second Church, San Francisco, whose word was with power. The pastor has spoken recently on "The Personality of God and the Church of the Early Christians." His Bible class is growing in interest. The Sunday evening illustrated lecture courses have come to an end. The collections have paid for the illustration, and left a balance in the treasury.

Odebolt, Ia.—Miss Safford recently lectured under the auspices of a literary society of Odebolt to a fine audience of about two hundred people. She was invited to preach there Sunday evening, February 2. It is hoped that a liberal society may be formed there in the near future.

Omaha, Neb.—The last two weeks have been the most extraordinary in the history of the Unitarian church in Omaha. Dr. E. E. Hale, on his way to California, stopped over a few days to visit friends and christen a baby whose mother he had christened some thirty years ago in Boston. Though travelling for his health, he gave us a lecture, which, on one's day's notice, and with no chance for a public *viva voce* announcement, yielded $125, and preached the following Sunday to the largest audience ever gathered in Omaha (up to that time) to hear a liberal sermon. The church was crowded to its utmost capacity, between five and six hundred finding their way in, about as many more, it is said, failing to gain admission.

Perry, Ia.—Unity Church has invited Rev. L. D. Cochrane of Bar Harbor, Me., to supply the pulpit for two months. Mr. Cochrane has consented to come, and has named April 1 as the date when he will begin. It will be remembered that Mr. Cochrane spent a month in Perry in the spring of 1892. He will doubtless be welcomed with as great enthusiasm as when he preached here before.

Pomona, Cal.—All the departments of the church are prosperous, and congregations large. The Sunday kindergarten, in charge of an experienced teacher, is making itself indispensable. The class has grown from six to twenty-five in a few weeks, and now the problem is where to find facilities for further expansion. A "Young People's Religious Class" is another new department of great helpfulness.

Portland, Ore.—Mr. Wilbur has begun a series of Sunday evening lectures on the minor prophets, which have been of great interest to those who have attended. Dr. Eliot left a number of weeks ago for St. Louis, visiting several places in California on the way. The date of his return is uncertain.

Ridgewood, N.J.—Unitarian services have been held in this beautiful suburb for about three months, the movement beginning with a series of services by Rev. George H. Badger of Rutherford and Rev. F. S. C. Wicks of Passaic. A temporary organization was then effected, and Rev. George H. Badger assumed whole charge of the work. The attendance and interest have grown from Sunday to Sunday, and it is expected that soon a permanent organization will be made. A recent sermon of Mr. Badger's has been printed in full in the local paper of the town, and has created considerable interest.

Rutherford, N.J.—Rev. George H. Badger is giving a series of evening "Talks about Jesus of Nazareth," which are well attended. His subjects are: (1) "The Bible Books which tell of Jesus"; (2) "Was Jesus miraculously born?" (3) "The Young Carpenter of Nazareth and the Prophet of the Wilderness"; (4) "The Gospel as Jesus preached it"; (5) "Was Jesus Messiah?" (6) "Did Jesus perform Miracles?" (7) "What the Cross of Jesus stands for"; (8) "After Crucifixion, What?"

Salem, Mass.—Rev. George C. Cressey, Ph.D., of the First Church has preached in Washington two Sundays.

—The East Church Guild united with the guild of the Barton Square Church in a service at the Barton Square Vestry on Sunday, March 15, at 6.30 P.M.; and both guilds attended the union service in the Barton Square Church at 7.30 P.M., when addresses were given by Rev. E. A. Horton and William H. Baldwin, Esq.

—The Barton Square Church has been very busy for a few weeks. Besides the regular meetings the union services of the Unitarian churches have been held on Sunday evenings, and the New England Alliance and Essex Conference have been entertained. The collation for the conference was supplied by the four Unitarian churches. The following resolution was passed by a unanimous rising vote:—

Resolved, That the Essex Conference of Unitarian churches desires to record the love and veneration in which it holds the memory of Edmund B. Willson, the beloved minister of the North Church in Salem, one of the founders of this conference, and for thirty years its most representative member.

All remember with gratitude the contribution of his ministry to the development of American Unitarianism.

We remember, also, in the establishment of our conferences, our great indebtedness to his insight into the tendencies of religious thought, to his wisdom as to the duties devolving upon us as a religious body, and many times, especially in our controversies, to his timely and independent words, counselling the largest inclusion of intellectual differences among us. His theological sympathies were as broad as were his moral sympathies.

His spiritual intuition was an inspiration to us, and his fine moral discernment and power of appreciation an unfailing source of enlightenment. We at all times waited for his well-weighed opinions, his kindly suggestion and criticism, for his impartial judgments.

Gifted with eloquence of expression, we were not less affected by the grace, the strength, and the tenderness of his speech than by its simplicity and sincerity. In all our public and private meetings his presence assured us the enlightenment of a most cultivated mind and the consolations of a warm and fraternal heart.

The same qualities that endeared him to the people of the city that was so long blessed by his beautiful ministration of truth and love, of charity and of patriotism, endeared him to the people of all our churches. He was everywhere greeted with honor and affection; and the lapse of time since our bereavement serves only to impress us more and more deeply with a sense of the Christian culture, humility, devotion, and sympathy for which his character and his service in the church were so distinguished.

—The Essex Unitarian Club had "Ladies' Night" March 12, when Rev. J. W. Chadwick and Rev. S. R. Crothers spoke.

—The union Easter service for our Sunday-schools will be at the First Church, April 5, at 4 P.M. The union service of the churches will be at the North Church in April.

Salt Lake City, Utah.—On Friday evening a unique Sunday-school entertainment was given under charge of one of the teachers, Miss Jennie M. Long. Very superior dramatic recitals in costume were given by Misses Davis and Bransford and little Gracie Emery, and a series of mythological tableaux were presented by nine of the young ladies of the senior class. No admission fee was charged, but friends were requested to bring books as a gift to the Sunday-school library; and the result was an addition to the library of nearly one hundred and fifty bright and interesting books. Since Mr. Hudson took charge of the church last September, he has been making a special effort to increase the numbers and usefulness of the Sunday-school; and his efforts are meeting a hearty response. With the donations of books received from Eastern friends and from members of the congregation, we have now nearly three hundred volumes in the library; and the number is increasing each week. Miss A. O. Grothe has been selected as librarian, and is proving very faithful and efficient.

On Wednesday evening, in the new church parlors, a farewell reception was tendered to the former pastor, Rev. David Utter, and to Mrs. Utter. Since resigning his charge here, a little over a year ago, Mr. Utter has been teaching in the public schools of Salt Lake City, but has just received a call to the pulpit of Unity Church in Denver, and left on Thursday to begin work in his new field. A large company of friends assembled to bid farewell to the former pastor, and to express sincere hope for his prosperity and happiness. The arrangements were in charge of a committee, consisting of Mrs. Clarence Bradley and Mrs. Harmel Pratt; and Mrs. W. C. Jennings, president of the Woman's Society, assisted in receiving. A beautiful poem of farewell, written for the occasion by Mr. N. Albert Sherman, was read by Mr. Hudson, to which Mr. Utter made a graceful and feeling response.

On last Sunday Mr. Utter occupied the pulpit at Unity Hall, at the request of Mr. Hudson, and preached a farewell sermon in the form of "A Letter to Saint Paul." The congregation which assembled tested the seating capacity of the hall, being between four and five hundred.

An equally large congregation filled the hall on the previous Sunday, when the Knights of Pythias, by vote of the local lodges, and in accordance with their annual custom, attended in a body. Mr. Hudson preached upon "Pythianism and Religion," presenting the conception of suretyship in life, upon which the order is based, as the ideal basis for religious fellowship.

San Diego, Cal.—Rev. Solon Lauer, in the fourth of his course of lectures at Unity Hall, dealt with the power of the mind to mould the form and features of the body and to develop beauty in voice and movement through ideals presented to the imagination. He would appeal, he said, not to the vanity of his hearers, but to that desire for beauty and physical perfection which inheres in every human being, and which finds its justification in the perfection and beauty of all nature. We can never put on physical beauty from without by imitation, but only from within, by natural growth. He recommended his hearers to contemplate often those ideals of the human form which great artists have left us, and declared that the early Christian painters have given us the highest ideals of man. He said that the spiritual attitudes of the mind, represented in those pictures, especially of Christ, would develop the highest type of physical beauty and physical perfection in those who should often hold them in the mind. He said that the highest type of human perfection would come from the mental attitude of benevolence, directed to the uplifting of others to the divine and ideal plane of life. Those who will maintain this attitude of mind will truly become children of God, and manifest something of that divine beauty which was in Christ.

Seattle, Wash.—The *Pacific Unitarian* says: "Rev. Dr. Acton will not be allowed to leave. His congregation has rallied, insisted on the withdrawal of his resignation, and the board of trustees has been reorganized. Faithful and devoted Joseph Shippen has declined to serve further, but will help the cause in the future as in the past. The trustees are making a vigorous effort to increase the financial income. Mr. Batchelor's visit and discourse on the 16th of February were highly appreciated, and had a fine effect on the society."

Sheffield, Ill.—The ordination and installation of the new pastor, Stanley M. Hunter, took place on Tuesday, February 25. It was a very auspicious occasion. The church was tastefully decorated with roses, carnations, and ferns. At the appointed hour of 8 P.M. every available seat was occupied, and chairs had to be placed in the aisles. The services were opened and closed by two original hymns written for the occasion by the pastor-elect. Rev. G. H. Putnam of Princeton read the Scriptures, Rev. M. J. Miller of Geneseo made the ordaining prayer, the sermon was preached by Rev. Ida C. Hultin of Moline, charge to the minister by Rev. B. R. Bulke-

ley of Chicago, right hand of fellowship by Rev. A. W. Gould, and charge to the people by Rev. Chester Covel of Buda. The choir rendered appropriate selections. Mrs. W. E. Jones sang Stephen Adams's "The Holy City." After the ceremony a light lunch was served in the parlors of the church by the ever-ready Ladies' Society. The new pastor is a Meadville man of the semi-centennial class of 1894. Prior to his settlement in Sheffield he supplied the pulpit at Salt Lake City between the resignation of Rev. David Utter and the installation of Rev. A. L. Hudson. The society in Sheffield is in a very flourishing condition. It is supported by a band of earnest men and women, and a growing interest is manifest among its young people. Rev. J. O. M. Hewitt, the former minister, now at Luverne, Minn., did much for the society during his five years' pastorate. Everything looks bright and promising for the cause in Sheffield, which is one of our oldest and most meritorious parishes of the West.

Springfield, Mass.—The chapel of the Church of the Unity has been the scene of a number of interesting meetings the past month.

On February 19 the Women's Alliance met. Mrs. Charles Lowell of New York gave an address on "Charity Organization Societies."

On February 22 the King's Daughters gave a colonial tea, which was well patronized.

The meeting of the National Indian Association was held March 10. Mrs. Quinton, president of the association, told of the progress which has been made in the work of improving the condition of the Indian.

The ladies of the Benevolent Society met to sew Thursday afternoon, March 12. The meeting was followed by the regular parish supper, and the parishioners were entertained later in the evening by the reading of several selections.

The Women's Alliance held a meeting again March 18. Miss E. M. Reed of Springfield spoke on "Literary Instincts in Children: How to develop them." Tea was served to those present by Mrs. Waldo Cook and Miss Maria Foot.

The fourth annual series of half-hour services of the Church of the Unity commenced Friday, February 28. Each of these five o'clock services consists of a short devotional exercise and a brief address, and those who are able to attend find them interesting and enjoyable.

St. Cloud, Minn.—The eighth annual meeting of the Unitarian society in this city was held recently, and was in every way a great success. Over one hundred persons sat down to the tables. The first toast of the evening was by the minister, Rev. C. F. Brown, on the motto of the church, "Honesty of Thought, Freedom of Expression, Helpfulness of Life." "The Sunday-school" was responded to by Mrs. W. A. Shoemaker, and "The Unity Club" by Miss Dora Wells; while "The Better Half of the Church" was considered by Mr. G. H. Reynolds. Rev. W. R. Lord of the Unity Church, St. Paul, was also present, and responded to the toast for that church, giving a very forcible, frank, and inspiring address. A most interesting letter was also read from Rev. C. J. Staples, a former minister of the church. The outlook for the coming year is very promising.

St. Louis, Mo.—Church of the Messiah: We very much enjoyed Rev. M. J. Savage's lecture on "American Wit and Humor," but enjoyed more his sermon Sunday morning. His subject was "The Church in Modern Life." Every foot of sitting and standing room in the church was occupied by a congregation who sat motionless during the entire discourse. At the close of the service we took up a collection for Post-office Mission work. $85 was received, which showed that hearts were warmed by the sermon. We finish for the year our sewing meetings this month. The attendance has been good. Twenty-five or thirty ladies, sewing one day in each week, from 10 A.M. to 4 P.M., for five months in the year, can do a large amount of work. Next month I would like to give you some idea of our Mission Home and the kind of work we do for it. Mr. Snyder is having a course of three evening sermons on "The Great Modern Infidels,—Voltaire, Paine, Ingersoll."

Stockton, Cal.—Rev. George H. Rice and his people are much encouraged at the improved prospects of their society. On February 9 Mr. Rice preached to a crowded audience, on "Thomas Paine." The Sunday following two hundred and sixty persons were present. Twelve influential persons in the community came forward, and joined the society.

Sturgis, Mich.—The Unitarian society here is still meeting in the Grand Army of the Republic Hall; but the room is well filled, and the audience includes many of the most intelligent and thoughtful people of the city. The Sunday-school is doing exceedingly well; and besides it there is a Young People's Society which is rousing a great deal of interest, and is largely attended.

Walpole, N.H.—Rev. F. W. Pratt, formerly settled in West Roxbury, Mass., came here Dec. 1, 1895, and is already universally respected and beloved by our people. He preaches earnest, helpful sermons; and we really feel that our church is being made over.

PROSPECT HILL SCHOOL FOR YOUNG LADIES, GREENFIELD, MASS. This is a Family School of about 30 pupils, on a beautiful estate of 6 acres, in a very healthful location. The dwelling-house has been recently enlarged and fitted with steam throughout, and new and complete drainage. Building provided with Laboratory, Studio, and Music Room. Regular course of 4 years includes English, Classical and Modern Languages, Science, Philosophy, Art, Vocal and Instrumental Music. Advanced Course for Graduates of High Schools. Prepares for any College.

JAMES C. PARSONS, Principal.

PROCTOR ACADEMY, ANDOVER, N.H. For both sexes. Healthful location. Liberal management. Expenses low. Prepares for college, or for teaching, etc. For catalogue, address

JAMES F. MORTON, A.M., Principal.

MR. SUNDERLAND'S

BOOKS AND PAMPHLETS.

The Bible: Its Origin, Growth, and Character. pp. 300. G. P. Putnam's Sons, publishers. Price $1.50.

The Liberal Ministry as a Calling. I. For Young Men. II. For Young Women. pp. 96. Geo. H. Ellis, publisher. Price 50 cents.

One Upward Look Each Day. Poems of Faith and Hope. (Compilation.) Morocco, 75 cents; cloth, 50 cents; paper, 30 cents. Special edition in morocco, containing *marriage certificate*, 75 cents.

What do Unitarians Believe? pp. 16. *Ninetieth Thousand.* Price, 10 cents a dozen; 75 cents a hundred.

Unitarianism: Its History, Present Condition, and Prospects. pp. 16. *Twenty-fifth Thousand.* Price, 10 cents a dozen; 75 cents a hundred.

Is the Bible Infallible? pp. 40. *Tenth Thousand.* Price, 5 cents a copy; $2.00 a hundred.

Mr. Sunderland's *College Town Pulpit* is necessarily suspended during his year abroad, but is to be resumed on his return. The next number may be expected in September, 1896. Back numbers (sermons for 1894-95) can be furnished to order. Subjects: 1. "The Soul's Cry for God"; 2. "Jesus as Humanity's Ideal"; 3. "Sectarianism: Its Causes and Cure"; 4. "The True Cross of Christ"; 5. "Was Jesus God? How did he come to be worshipped?" 6. "Loyalty to Conviction"; 7. "Is Life a Blessing?" 8. "Mr. Ingersoll's Treatment of the Bible"; 9. "A Religion for a Republic"; 10. "The Surest Way of doing Good."

Price per sermon, 5 cents.

*** Any of the above publications may be obtained from the publishers, or by sending orders to Miss J. S. GREGG, Ann Arbor, Mich.

AMORE DEI.

This Hymnal is steadily making its way into use in a large number of churches, and in all cases gives satisfaction.

If considering a new book, send for sample copies, which will be sent subject to return, if not adopted.

PRICES:

Cloth, 90 cents; Leather, $1.35.

By the dozen, per copy,

Cloth, 75 cents; Leather, $1.10.

GEO. H. ELLIS, Publisher, 141 Franklin St., Boston.

The Free Church Record

is a periodical of 44 pages published at Tacoma every other month from February to December. It is devoted to the advancement of the NEW IDEAL IN RELIGION; namely, the promotion of Free Spiritual and Universal Religion, frankly independent of Brahmanism, Buddhism, Parsism, Judaism, Christianity, and all other special historical religions which are by nature dogmatic, based on personal leadership and limited in fellowship. No other religious journal in the world is dedicated to this ideal. The FREE CHURCH RECORD is the organ of real Universal Religion; *i.e.*, religion reconstructed on the basis of *universal human nature*, wholly unsectarian in principle and purely scientific in method, seeking truth in the spirit of love by obedience to the *universal laws of thought* and the *universal facts of the Cosmos.*

Editor.

ALFRED W. MARTIN.

Publication Committee.

SAMUEL COLLYER, *Treas.* R. P. BRADLEY,
FREDERICK WATSON.

Occasional Contributors.

Paul Carus, Ph.D., Edmund Montgomery, Ph.D., Prof. Thomas Davidson, Ph.D., Babu B. B. Nagarkar (of the Brahmo-Somaj), Fred. May Holland, W. L. Sheldon, B. F. Underwood, Rev. P. R. Frothingham, Rev. R. B. Marsh, Francis E. Abbot, Ph.D., Prof. Elliott Coues, M.D., Ph.D., Mrs. Edna D. Cheney, D. J. H. Ward, Ph.D., William M. Salter, Edwin D. Mead, Rev. T. G. Milsted, Rev. Leslie W. Sprague, Rev. Charles F. Dole, Wm. Lloyd Garrison, Prof. A. E. Dolbear, Rabbi Schindler, Rabbi Fleischer, W. O. Partridge, Rabbi Voorsanger.

Subscription, $1.00 per Year.

Address FREE CHURCH RECORD, Tacoma, Wash.

Every
Other Sunday.

. . A BI-WEEKLY . .

An eight-page paper for the Sunday-school and the home. This Unitarian publication contains stories, articles, poems, and illustrations, together with a "Letter-box," "Editor's Chair," and other regular departments. *Subscription price 40 cents a year*, but subscribers in the Boston postal district are required by the postal laws to pay 20 cents more. 22 numbers constitute a volume.

PUBLISHED BY THE

UNITARIAN SUNDAY-SCHOOL SOCIETY,
25 Beacon Street, Boston, Mass.

FREE READING! Unitarian tracts and other liberal religious literature sent free on application to Miss ELLEN A. CALL, 35 Summer Street, Lawrence, Mass.

NEW THEOLOGICAL BOOKS

(T. & T. CLARK, Edinburgh)

The Christian Doctrine of Immortality. By Rev. S. D. F. SALMOND, D.D. Demy 8vo, *net* $5.00.

"The word 'Immortality' is used in the large sense which Paul gives it when he speaks of 'this mortal' putting on 'immortality.' Life, eternal life, the immortality of the man, not the immortality of the soul, is the message of the Bible. . . . The teaching of Christ and the whole burden of the Christian Revelation make the present life decisive for the future."—*From the Author's Preface.*

The Resurrection of the Dead. By the late Prof. W. MILLIGAN, D.D. Second Edition. Crown 8vo, $1.75.

"There is the touch of the exact scholar on every page; and it brings out beauty that is truth, and truth that is beauty, to our continual enjoyment."—*The Expository Times.*

The Bible Doctrine of Man; or, The Anthropology of Scripture. By Rev. J. LAIDLAW, D.D. New Edition, Revised and Rearranged. Post 8vo, $3.00.

"The standard work in English on the Anthropology and Psychology of the Bible."—*Expository Times.*

BEYSCHLAG'S NEW TESTAMENT THEOLOGY

New Testament Theology; or, Historical Account of the Teaching of Jesus and of Primitive Christianity according to the New Testament sources. By Dr. WILLIBALD BEYSCHLAG, Professor of Theology at Halle. Translated by Rev. NEIL BUCHANAN. 2 vols., demy 8vo, *net* $6.00.

Morality and Religion. By Rev. JAMES KIDD, D.D., Glasgow. Demy 8vo, $4.00.

"Dr. Kidd has written a remarkable volume."—*Prof. J. Iverbach, D.D., in the Thinker.*

The Ethics of the Old Testament. By Rev. W. S. BRUCE, M.A. Cr. 8vo, $1.50.

Introduction to the New Testament. The Epistles of St. Paul. By Prof. F. GODET, D.D., Neuchatel. Demy 8vo, *net* $4.50.

The original Edition is to form three large volumes, Vol. I. containing "St. Paul's Epistles" (Translation now ready as above); Vol. II., "The Gospels and Acts of the Apostles"; and Vol. III., "Hebrews, Catholic Epistles, and the Apocalypse."

KAFTAN'S TRUTH OF THE CHRISTIAN RELIGION

The Truth of the Christian Religion. By Prof. JULIUS KAFTAN, Berlin. Translated from the German under the author's supervision by G. FERRIES, D.D. With a Prefatory Note by Prof. FLINT, D.D. 2 vols., 8vo, *net* $6.00.

"Eminently a work which the times require, and will be cordially welcomed by all students of theology."—*Scotsman.*

Introduction to the Synoptic Gospels. By PATON J. GLOAG, D.D., author of "An Introduction to the Pauline Epistles," "The Catholic Epistles," etc. Demy 8vo, $3.00.

The Brotherhood of Mankind. A Study toward a Christian Philosophy of History. By Rev. J. HOWARD CRAWFORD, M.A. Post 8vo, $2.00.

SCHULTZ'S OLD TESTAMENT THEOLOGY

Old Testament Theology. The Religion of Revelation in its Pre-Christian Stage of Development. By Prof. HERMANN SCHULTZ, D.D. Authorized English Translation by Prof. J. A. PATERSON, D.D. 2 vols., 8vo, Second Edition, *net* $6.00.

"The book to get, beyond all doubt, is this one by Schultz, which Messrs. Clark have just given to us in English. It is one of the most interesting and readable books we have had in our hands for a long time."—*Prof. A. B. Bruce, D.D.*

Sources of New Testament Greek; or, The Influence of the Septuagint on the Vocabulary of the New Testament. By Rev. H. A. A. KENNEDY. 8vo, $2.00.

*** This book is a study in Biblical Greek, attempting to estimate the influence of the LXX. on the New Testament vocabulary.

The Critical Review. Edited by Prof. S. D. F. SALMOND, D.D. Containing signed Reviews of all the important Theological and Philosophical books published during the year, and Notices and Record of Select Literature, by the Editor. Published Quarterly. Annual (prepaid) Subscription, *net* $1.50.

The Expository Times. Edited by Rev. JAMES HASTINGS, M.A. Annual Subscription, *net* $1.50.

"The 'Expository Times' is the best preacher's monthly that we have, most various and helpful for all Bible students."—*London Quarterly.*

New Catalogue, just issued, free by post, on application.

*** *These books for sale by all booksellers, or will be supplied by*

CHARLES SCRIBNER'S SONS

Sole Agents for T. & T. CLARK
153-157 Fifth Ave., New York